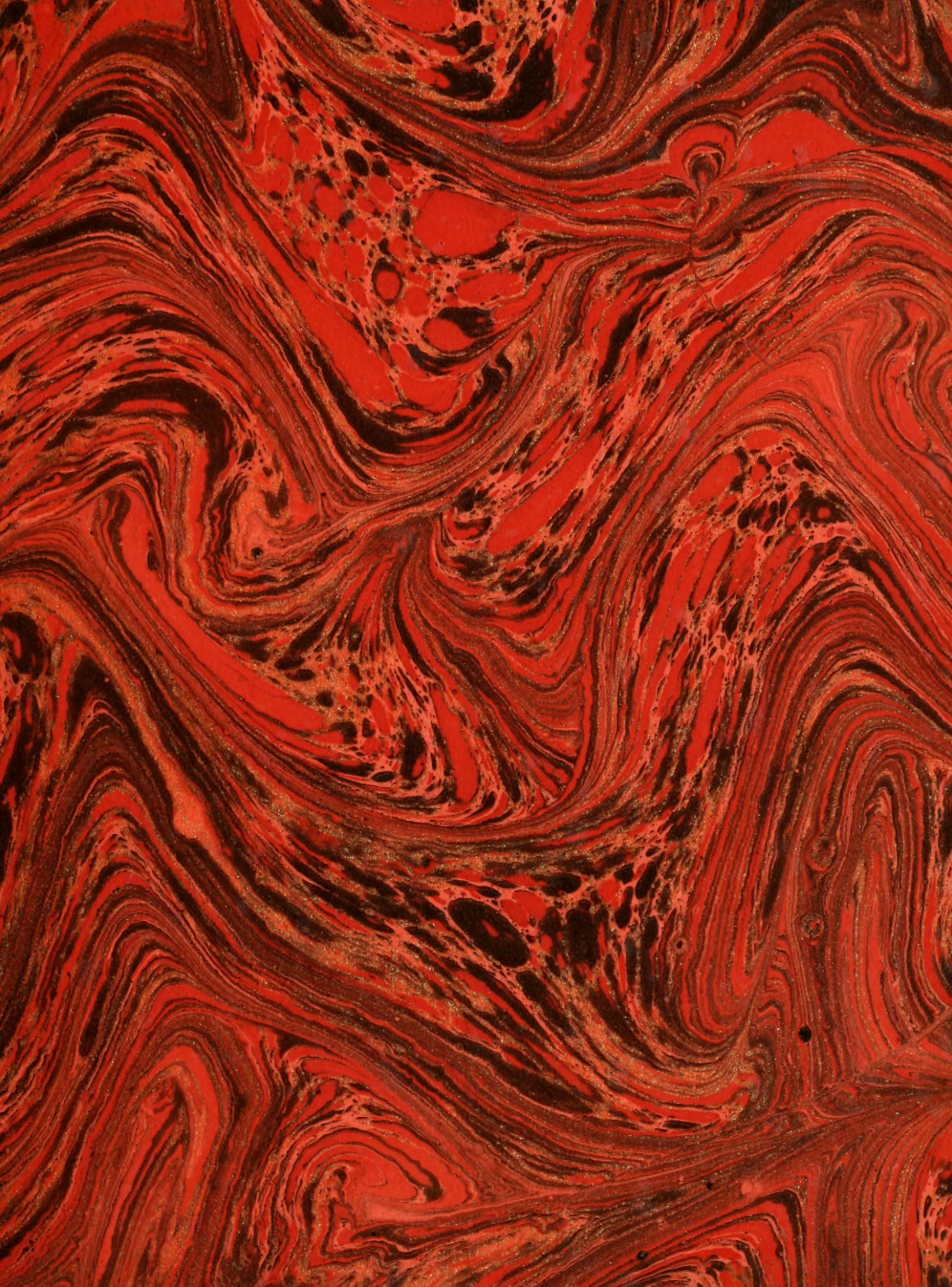


Digitized by the Internet Archive
in 2009 with funding from
Research Library, The Getty Research Institute

http://www.archive.org/details/manlypalmerhbox18v2hall

Contents of this Volume.

1. The Chemists Key by Henry Nollius —
2. M. de la Brie's Process for accomplishing the Tincture —
3. Remarks upon Do —
4. Another Process for accomplishing the Tincture —
5. Thoughts on the Hint given by Basil Valentine, &c —
6. Copy of an Anonymous Letter &c —
7. Process for the Lapis with ☉ and ☽ —
8. Thoughts on Myrichti Letter to Hartman —
9. Anonymous Letter sent to Mr Bacstrom —

&c —

THE

CHEMIST'S KEY.

By Henry Nollius.

The Chemists Key to Shut & open: or the true doctrine of Corruption and Generation in ten brief Aphorisms, illustrated with most plain & faithful Commentaries, out of the pure light of Nature: By that judicious and industrious Artist Henry Nollius.

Published by
Eugenius Philalethes
London
1657.

The English Edition contained only X Aphorisms. The remaining five chapters are added in this Ms.

He was also Author of "Theoria philos: hermetic"
8vo. Hanov. 1617

To the Reader.

This book having worth enough in itself needs not my commendation, the author in his life time being an eminent physician and most able Philosopher as the discourse itself can best testify.

The Translator also wanted not judgment to choose what was best, in his mind; nor abilities to perform, the choice being made. It is I alone that appear here as Menelaus did at that feast in the Iliad, who came though not invited. I shall not endeavour to excuse myself, for I come not empty, but will contribute somewhat to the collation.

The author builds on good principles, so that his theory is as true as it is plausible; and I presume he aimed at nothing more, leaving all particulars and their application to the industry of his readers. He is sometimes pleased to descend to examples, but to such only as are natural, and they indeed are good to teach but hard to imitate. We see not all that Nature doth.

When he speaks of rain and dew I am contented to think he means something else than what is vulgarly so called. And I doubt not but his Salt petre is something different from that which is combustible and common. The Philosophers Dew, if I know it at all

is a dry water, and their salt petre
is a most white incombustible
body of a gummy aereal nature,
and indeed, if my eyes have not
deceived me, it is so aereal and
unctuous that it will no more
mingle with water than common
oil will. I have for trial taken
it in its gross body, and putting
it in distilled rain water have
digested it for a full fortnight,
without the addition of any
third thing, but they would never
mix, the Nitre, notwithstanding
many long and violent agitations
of the glass, keeping still apart,
in the form of butter or oil more
white than snow. The truth is
there is no affinity between this

salt petre and water, for it is not
made of water, but of air hid &
condensed in water. We see also
that the air is a dry spirit and
+ wets nothing; but the mist or
vapour of the water incorporating
with the air wets all things. Even
so those bodies or substances which
are generated of air retain the
first complexion of their parent;
this dry aereal humidity being
predominant in them, as it is
evident in common quicksilver
and in all resinous substances,
as vegetable & mineral gums ——
which will not mix with water.
But this will be more apparent
to those who know that universal
gum or sperm whereof nitre is

made; which is neither Dew nor Rain, but a water & no water; that is it is a dry water whereof see D'Espagnet in the 149th canon of his first aphoristical part. Here is the reason then why nitre philosophical will not dissolve in nor mix with common water; for it is a fat, oleous, airy substance, made by natural congelation of a mercurial dry humidity which separates from phlegm, as is evident in that succus vitalis and great Lunary of Lully.

Nitre thus or mercury philosophical is to be found in 150 places, and of several complexions.

In the great Italy Caly of nature it is congealed and in a manner

crucified between two extremes, and both of them venomous & caustic. If thou knowest how to extract it thence in the form of butter or almost white sweet oil, then the Ἁλὸς Χυμὸς, whence the art hath its name, is in thy power, & D'Espagnet in his 225 canon will tell thee what thou hast attained to.

Thus thou seest where the air or radical humidity is congealed: and now I must instruct thee where it is volatile and not congealed. It is so in the sperm whereof Nature immediately makes the Halì Eali, to which purpose the former author hath left us a considerable maxim in his 214 canon: Rerum seminibz plurimus humidi radicalis

inest; for this volatile air, which is in the seed or sperm reincrudates the fixed air which is in the Hali Cali. I say this volatile spermatic air or oil doth it, and not oil of soap or sallad, as some fools have dremed; for nothing reincrudates & naturally dissolves a body but that crude sperm whereof the body was made. Most excellent in this respect is that passage in Lully chap. XLVIII of his great testament: Quando volumus, quod siccum convertatur in humidū, capimus instrumentum qd est in aqua, quæquidem participat de humido radicali, viz in vapore humiditatis aeriæ ædiscordante a suo phlegmate aquatico, in quo vapore spiritus — Quinta delatus est &c. Thus led: &

When we wish to convert a dry thing [illegible] thing, we take an agent which is in water — one which partakes of the humid radical — or rather the vapor of aerial humidity, disassociating it from the watery phlegm, in which vapor the male spirit is carried.

now I think I have sufficiently introduced thee; but if this be not enough I am afraid the whole discourse will not satisfy. I should have said much more, but that I intend shortly to publish a discourse of my own wherein I have endeavoured to give some reasons for a most excellent and mysterious experience which I have lately seen.

Eugenius Philalethes.

The Author's Epistle Dedicatory to his noble Friend and Kinsman, The Lord Wygand Heymel, President of Dresen, &c.

It is no long time (my honour'd Lord & Patron) since there came to Cuelburg, in Quest of me, a most learned man, a professor of Logick, and a Tutor of Under-graduates in a certain famous University, who did earnestly entreat me to discover unto him those Principles by which he might be introduced into the true knowledge of our most secret Philosophy; finding him therefore to be a Person of singular Humanity, of most excellent abilities, and (as perceived by frequent Discourse) of a most acute and discerning apprehension, I resolved to grant his Request; and for that End I did purposely lead him into a Dissertation or reasoning about the generation

generation of natural Bodies, and having brought him thither, I advised him to search curiously after what manner, and by what Means, this great and secret, though daily, Work was performed: signifying further unto him, that the Foundation of our Art lie, next to the divine Assistance, consist chiefly in the perfect knowledge of Corruption and Generation. Now, though this Answer and Advice of mine did nothing like this learned Man, seeming in his Book-Judgment to be very simple and wide; nevertheless, that which I told him is the very Truth; for he that perfectly knows the Ways of Generations will easily come to be acquainted with the true Menstruum of every Body, which in our Philosophy is the most useful & difficult Matter to come by; yea, he will find out a Way or Process; which if he, by a right

Imitation of Nature will wisely practise, he shall out of a convenient Body (dissolved first, and digested in its own most natural and proper Venegar) perfectly extract & attain to a most noble, & matchless medicine: a medicine I say, and not Gold; for the Sophisters or Pseudo-Chymists, pining with an insatiable Hunger after Gold, do by most covetous, chargeable & fruitless Processes, infuse into their silly Readers a strong Desire of Gold-making, and promise them golden mountains; but Art cannot make Gold, nature only produceth Substances; but how to perfect & purify imperfect Metals by Nature only, and a natural Way, (not by adding to them, or mixing with them, any extraneous Substance or Ingredient) and to seperate and purge from them those obstructing, discordant Impurities,

Impurities, which are the Cause of their Imperfection, the Philosophers do know very well. Art, I say, cannot produce or make any Substances; but how to propagate & multiply Natures in their own Species by transplantation and Incision, she doth know, but not without Nature. This I am sure of by the Light of Nature, whose only Contemplation, with God's Blessing and gracious Assistance, hath enabled me to write this short Discourse of Generation, and wholly perswades me to believe, that the Soveraign true Medicine must be sought out and prepared, ad modum Generationis, after the same Method that natural Generations are performed. Every Thing that Nature affords for the Subsistence & Health of Man is crude, and needs a further Digestion, before it can be converted.

converted either into the Substances of Man, or into wholsome Medicines: Let us consider our daily Food; this grows in our Gardens, is fed in our Stables, and sown in our Fields; but it is not turned into Blood and nutriment, before it is (after the Manner of Generation) altered, putrified, and dissolved in our Stomachs: That from this Mass, so dissolved within us, the natural Spirit may be extracted & communicated to the Heart and the other Members, for their Conservation & Strength, and so after other various Digestions, the Blood may become Seed, and turn into that radical Balsam, by whose Virtue Mankind is both preserved and propagated: What hinders then, seeing our internal Vessel of putrefaction is insufficient, but we may after the same Manner, by natural

means

means and a philosophic skill, so
imitate and assist Nature, that all
crude Bodies whatsoever, may externally
(without the Officina Ciborum) be
fitted to putrify, to be digested & dissolved,
until their Spiritual Nature be may
(after that Solution) be easily extracted
or taken out of them; by which Spirit
so extracted, our internal, vital Spirit
(for the Singular Harmony that is
whirst them) would be so marvellously
comforted & strengthened, that by
this excellent Kind of assistance, it
would be brought to exercise all its
Faculties with such effectual Activity
& Virtue, as would quickly expel &
exterminate all the Enemies and
Disturbers of Life; I mean all
Diseases, though never so desperate.
If we certainly knew what that is
which purifies all Seeds, and how it
is done, without doubt we might and
would

would by a constant Industry (God assisting us) find out ~~[illegible]~~ and prepare Medicines truly philosophical, to the great Advantage & Comfort of Mankind. To this purpose Chymistry serves; for by the Help of this Art we know how to digest, to dissolve, to putrify, to separate the impure from the pure, and so to come by most perfect Medicines: And verily, so great and precious a Blessing it is, that God never imparts it to any fraudulent Mountebanks, nor to Tyrants, nor to any impure, lascivious persons, nor to the effeminate and idle, nor to Gluttons, nor Usurers, nor to any Worshippers of Mammon: But in all Ages, the pious, the charitable, the liberal, the meek, the patient, and indefatigable Spirit, who was a diligent Observer & admirer of his Works, found it out. This Truth is

elegantly

elegantly sung and expressly taught by
that famous Philosopher & Poet, the
excellent Augustellus.

The greedy Cheat with impure Hands may not
Attempt this Art, nor is it ever got,
By the unlearnd & rude: the vitious mind
To Lust & Softness given, it strikes stark blind
As the fly, wandring Tractor &c.

And shortly after.

But the sage, pious Man, who still adores
And loves his Maker, and his Love implores,
Whoever joys to search the secret Cause
And Series of his Works, their Love and Laws,
Let him draw near, & joining Will with Strength,
Study this Art in all her Depths.

and Length;
Then grave Experience shall his Consort be
Skilled in large Nature's inmost Mystery.
The Knots & Doubts his busy Course and Cares
Will oft disturb, till Time the Truth declares,
And stable Patience (through all Trials past)
Brings the glad End and long hoped for, at last.

Give Ear all you Medicasters, who hate & persecute this divine Science; give Ear, I say, and tell me with what Conscience or honest Confidence can you profess yourselves to be Phisicians, seeing that all Physick or Medicines are, without Chymistry, imperfect? Without that Chymistry, I say, which out of the manifested Light of Nature hath its

its invincible Grounds & Canons laid
down in this little Book. This is the
only Art, which (by supplying us, out
of the Light of Nature, with convenient
Means & particular Natures to sepe=
=rate the impure from the pure) will
teach us first how to heal all Diseases
of the Macrocosmical Substances,
and afterwards by Examples and
Experiments deduced from those
exterior Cures, will shew us the
right and infallible Cure of all
Diseases in our own Bodies. He
that knows not how to heal and
purge Metals, how can he restore
the decayd or weakend radical Balsam
and in Man, and excite it by comfor=
=table & concordant Medicines to
perform perfectly all his appointed
Functions, which must necessarily be
put into Action, before any Disease
can be expelled? He that knows not

what

What that is in Antimony, which purgeth Gold, how can he come by an effectual & wholesome Medicine, that will purge & cast out those extra=rious peccant Causes & Humours that afflict and destroy the Body of Man? He that knows not how to fix Arsenic, to take away the corrosive Nature of sublimate, to coagulate Sulphureous Spirits, and by a conve=nient Specifical Medicine to break and analyze Stones in the greater World, will never in the Body of Man allay and tame the Arsenical Spirits of the Microcosmic Salt, nor take quite away the venomous Indispo=sition of the Sulphur, nor dissolve the Stone in the Bladder, and drive it out being dissolved. It is a noble, safe and pious Course to examine and try the Force and virtue of Medicines

Medicines upon the macrocosmical Substances, before we apply them to our Fellow Creatures, and the rare fabrick of Man.

This was the very Consideration that moved the Antients, who were true Philosophers, to a careful & effectual Study of true Chymistry, the only genuine Philosophic Science, that by imitating Hermes, the Father and the Princes of all true & loyal Philosophers, they might find out most effectual & proper Medicines against all Griefs and Diseases, especially that glorious and Supreme natural Remedy, which is termed the Universal one, and is really without Deception or Exception (unless the Finger of God oppose it) the most sure Antidote of all Diseases: For the obtaining of which Sovereign Medicine, because this my Treatise of Generation is no mean Help, I would

would have it no longer conceal'd from the ingenious Lovers of this Art, but resolved to expose it to the publick View, that the Enemies of the Truth may see & know, that this our Science is grounded upon, and proceeds from the clear Light of Nature, and that all the Sons of Art may be more & more encouraged to a studious Enquiry and a laborious Search after the Truth. If they benefit any thing by this my Book, let them give God the Glory, and lend me what further assistance they shall think fit to communicate.

Whatever it is, unto you, most noble & prudent Sir, my intimate Friend & my Kinsman, I humbly dedicate it; that you may see how willing I am to requite, in some Measure, those numerous favours, which from the first Day I entered upon this Study, you have chearfully conferr'd upon me, to this very Hour.

Therefore

Therefore I must entreat you to accept of this small Remuneration with your usual good Will & Benignity, to be still favourable to my Endeavours, and to defend me from the Calumnies & Envy of the Malicious, who from all parts fall upon me & defame my Studies. This undeserved Malignity I suffer under, will require your permanent Favours & affection: And I do here solemnly promise, that I will never (God willing) do any thing that shall tend to the violation of so sacred a Friendships, but shall daily endeavour that we may be more & more endeared, & closelier unites, which the only wise & good God mercifully grant, Amen! Farewel, most noble Sir and as you really do, so continue still to further the Studies of Your

Henry Rollins.

The Author's Preface to his Treatise of Generation.

Being to write of the Generation of natural Things, I might ingenuously confess, that I learnd it not in the Books of the Athenian Sophisters, (he means the Schoolmen, and the Followers of Aristotle; this Term he borrowed from Paracelsus, for he first called them so, and writing his Volumen magnum, intitled it, Philosophy for the — Athenians, for Aristotle's School was at Athens,) but by the true Light of Nature: Neither will I borrow any Thing from them, or their Books, and convert it in this Discourse, like a Plagiary, to my own Use or Glory; for the Truth is not to be found in their Books, but most gross Ignorance & Errors, ground upon and supported by the vain opinions and

Contentions

Contentions of most vain men, which Opinions the credulous people esteem and cry up as the utmost bounds & non ultra of all Wisdom & perfection. As men are killed by fighting, so Truth is lost by disputing; for while they only dispute & wrangle about Nature, every one of them in particular, and all of them in general are so filled and swoln up with such a tossy-intolerable Pride & Self worship, that each of them arrogating a kind of Infallibility to his own Chimera's or monstrous Conceits, doth with all might and main labour to refute & demolish the airy Castles and fond Imaginations of the other. And by this ridiculous continued Feud, they wander from the Path & fundamentals of true Knowledge, intangling both themselves & the credulous Posterity in an inextricable Labyrinth of

quarrels

Quarrels and Errors, fortified with
fictitious and Groundless Principles never
reduced to practice or Trial, but
meerly supposed & imaginarily believed;
so that he that would get out of this
spacious & wearisome Wilderness,
cannot do it without much Difficulty
& laboriousness, and shall not do it
without their general Envy and
Opposition. Leaving therefore these
lewd Contenders and their Verbosity
let us, the divine Mercy assisting us,
go directly to the House of Wisdom by
the Light of Nature, that by the
simple and peaceable Contemplation
of the Creatures, and her Operations in
them, we may truly discover and
describe unto others the perfect
Manner of Generation, and so come
not only to the certain Knowledge of
ourselves, but learn also how to
produce & prepare out of perfect
Bodies

Bodies & Substances such a Medicine or
Medicines as will innoxiously and
faithfully cure all Diseases that are
incident to our own frail Bodies:
For as Men, Corn & Herbs are, every
one of them, generated & born out of
their own specific Seed, so or in the
same Manner is the true Medicine of
the Ailments (than which there cannot
be a better) generated & prepared out
of the most perfect Bodies & Essences.
Look not therefore with careless &
transient Eyes upon what is offered
thee in this Book; but know & be
assured that this Doctrine is the most
profitable & advantageous for thee, by
whose Light & Guidance thou will be
most prosperously led to the true
knowledge of the secret Generation of
all Animals, Vegetables, & Minerals, and
to the finding out of that rich & rare
Medicine which perfectly cures all
imperfect Metals.

Of

Of the generation of Natural Things.

To begin then: Thou art to know in the first place that generation is two fold 1st Ordinary & 2d Extraordinary. Extraordinary generation is that by which an unlike thing is generated out of an unlike, as mice are generated out of dung and putrefaction by the sun. This generation is termed in the schools equivocal. The Ordinary is that by which a like thing begets his like, as when a man begets a man child, and a lion a lion. This in the schools is termed univocal. This generation with the method and the means I shall

include in these ten following Aphorisms or propositions.

I

Every thing generatid or begotten is generatid and born of his own — specifie (1) seed and in his proper (2) matrix.

The Commentary or Illustration.

(1) Seed is a spiritual or subtile body, out of which the included Spirits, by attraction of nutriment to it, forms and produces, in his proper matrix, a living body, endued with the like prolific and multiplicable seed. This very spirit is by some philosophers (κατ' ἐξοχὴν) termed seed, & the body in which it resides they call sperm. But while we ague about the matter I shall not quarrel about words.

This seminal Spirit is the most subtile essence of the seed, exalted by Nature art of some perfect body and containing in it, after the most eminent and perfect manner, all the virtues and faculties of the said body, and a seminifie power besides, which enables it, in its own species, to propagate and multiply its own body. (2) no kind of seed is of any virtue or effect, unless it be placed by nature, or by art, in its proper matrix. (See aphor VIII) That matrix is only proper and fostring which is naturally agreable and ordained for the seed, according to its particular species and regimen. Therefor mineral seeds require a mineral matrix, vegetable seeds a vegetable,

and animal seeds are animal matrix. The matrix of mineral seeds are subterraneous mines, the earth is the matrix of vegetables and the female womb is the matrix of animal seeds.

II

Before any perfect thing can be generated the seed must necessarily putrify and then be nourished:

Commentary.

Believe our Saviour John XII, 24 "Verily verily I say unto you, except a corn of wheat fall into the ground and dye it abideth alone; but if it dye it bringeth forth much fruit." "Nothing can be animated and born unless it first suffer corruption, putrefaction and mortification" saith Raymund Lully in his Testaments.

See Rosar. Phil. page 254. Therefore saith Parmanides, unless the body be dissolved & broken & putrified & suffer a change in its substantial substance that secret central virtue cannot be extracted nor be at liberty to mix with another body.

III

The seed putrifies when a (1) salt of the same nature with it, dissolved in a convenient (2) liquor, doth by the assistance of a gentle heat 3) penetrate, analyse and rarify the substance of the seed, that the included spirit may, out of its subject matter, form a convenient (4) habitation or body for itself, in which it may perform the offices of natural generation and seminal multiplication.

Comentary

(1) Therefore every mineral seed requires to its putrefaction a mineral salt and liquor; vegetable seeds a vegetable salt and liquor, which is common water impregnated with salt petre; and animal seeds require an animal salt and liquor, which is the females menstruum impregnated with the salt of the animal matrix. By this doctrine a passage of the most acute Philosopher Bazil Valentine, in his treatise of the World's great mystery, is easily understood. The words are these "metals and minerals must be dissolved and reduced again to their first matter by minerals: but in doing this you must in every sort of mineral con-

sider the species or kind; for every kind mixeth only with his own kind, and so yeilds his seed, unless you will have a monster. The virtues and propension of every seed is to join and mix itself with every thing that is within its own order or latitude; for no seed naturally applies to any thing that is <u>extra regnum suum</u>; therefore in ordinary and lawful generations, that one like may beget another, man applies to woman, the lion to the lioness &c. ♂ to ♂

(2) Without the humour of water (saith Basil Valentine, in his 8th Key) true putrefaction can never be performed: for humours or liquors are the true mediums

by which the salt doth by his dissolving and searching nature enter into and open the most intricate recesses of the seed; for when this rumour or liquor is by a due degree of heat rarified and provoked, then also is the salt in it attenuated & rendered fit to pass into and open the most compacted body of the seed, and there stirs up and excites to vegetation a Spirit of salt that is the like and the same with itself, which before lay hid and inactive.

(3) A spirit that is at liberty will easily and quickly fire another spirit of the same nature that is bound up and restrained. This is done first by reason of that activity and genetability which

the free spirit is endued with: secondly by reason of the harmony, likeness and love betwixt them:— this correlation is the cause that the exterior free spirit makes way into and joins with that spirit of salt included in the seed, and so doth with more ease warm upon him and excite him; for, as the proverb hath it, like will easily go to like, and their unity is most intimate. Now you must know that every spirit, when loose & floating in liquid bodies or liquors, is at liberty in this state, by the mediation of heat, it doth (like a loadstone) attract to it the spirit that is under restraint, opening and dissolving the body

which holds it in; and the restrained spirit itself (like a sensible prisoner) labours for life by conspiring and striving to be in action and a full communion with the other. The free spirit by his sudden & subtile accession still exciting and strengthening him, and by this means so provokes him to action, as fire doth enkindle fire; so that the body holding it must necessarily suffer a change and calefaction, and comes to be putrified by its own included spirit, whose operation before was obstructed and kept under; for the included spirit having acquired liberty & a power to be in action from the other, strives

to get out and enlarge itself, and to
that end breaks and destroys its
first body and procureth another
new one. So the spirit of the salt ☿ of ♄
of the earth, when it is dissolved in
the unmixed humour of that ele- Juice of Saturnia
ment (since every salt melts and
dissolves in its own liquor) is
then at liberty; for every salt,
when it is once dissolved in its own
liquor becomes active. Hence it is
that a corn of wheat (in whose bo-
dy, as if under locks and key, the
spirit of vegetable salt is bound up
and fettered) as soon as it is cast
into the ground, is by the free
spirit of the salt of the earth pe-
netrated and opened, that the salt
which lies dissolved or loose in

that liquor or immixed humour may excite the vegetable spirit in the corn of wheat to action & vegetation, which spirit being thus set at liberty doth presently, by putrefaction of the corn or grain, produce in the wheals proper matrix the substance of the root (which is a new body) by whose mediation and deferency the earth must afterwards (the spirit attracting it) communicate nutriment to the blade and the rest of this vegetable as it grows up and increaseth. You must observe here that this salt which conduceth to the solution and opening of bodies is sometimes weak, sometimes strong. If it be weak you must strengthen it with

a salt that is of the same nature & property with the seed; & the liquor which hath the weak salt in it must be impregnated with it; that the solution may be more effectual and more convenient for nature in the operations. Let us consider the generation of wheat. There is in rain water a volatile salt by solution made in the earth; but when that salt, by reason of the earths over dryness, is not sufficient to cause a perfect & fruitful solution of the seed corn, then doth the husbandman strengthen and manure his ground with muck and dung in which there is a salt of the same nature with the seed (for muck is made of straw and

straw grows out of the seed) so that when the rain descends & mixeth itself with the compost or mould &c. there proceeds from the mucke & the ground a nitrosulphurous salt which the imixed humour of the earth imbibes or takes in, & being strengthened by it opens the most compacted and firmest seeds, whence comes a fruitful and joyful harvest. If thou desirest to see the secrets of Nature now open thine eyes.

(4) Seeing that the seminal virtue lurks in the most intricate recesses of the seed, and consist in the most subtile portion of the sulphurous salt, it is most clear that it cannot be exalted & multiplied but in an humour that

is most eminently subtile & pure.
But because the seed sown doth
not at the first or presently take
in that subtile humour out of
those places which supply it with
nutriment, therefore Nature doth,
before all things, take care first
to produce and form those vessels
in which that humour, taken
afterwards out of the elements, is
digested, rarefied & most accurately
purged, that out of the whole body
when formed and perfected, she
may contribute and produce
most pure seminal essence, for
the conservation and the multi-
plication of that species which
yeilds it; for which very reason
provident Nature doth, by the

intervening of putrefaction, out of the seeds of herbs form first the roots, and out of the root she doth afterwards shoot forth the blade, dividing it, in the growth, into several sections or joints, that the humour taken out of the soil in which the seed is sown may, at the first in the root and afterwards in the herb (when grown up and flourishing) be more and more digested, and drive the seminal virtue (through all the vessels and joints) from the very root to the uppermost top branches, where, in a matrix purposely formed for the reception of this seminal matter, a more perfect seed, and fit for the propagation of the same species, is (by the aid

of the ☉s heat maturing it) found and gathered. But it happens often times (& this you are concerned to know) that though Nature forms always these vessels and vehicula of the seminal progression, yet those bodies, which are thus furnished, do not always yeild seed; & this cometh to pass because, in those bodies, the pores through which the spermatic virtue should be promoted & driven into their superficies & upper parts, are (before the seed is stirred, or can be produced) stopped up by external colds; or else by the predominant virtue of their innate fixed salts are so bound up and obstructed — that the seed either cannot come to any effectual maturity and

perfection, or else is wholly suppressed and shut up. An example of this we may manifestly see in the Orange trees, which grow indeed in this climate as well as other plants, but in this cold region yeild no fruit: whereas in Italy and other places, which are their natural soil, they both yeild and bring forth fruit to perfection. In the like manner gold and the other metals which come to our hands can make no emission of their included seed, because their pores are, by the vigour and excellency of their innate fixed salt, so bound and shut up that they are wholy restrained from effusion of seed; so that the seminal virtue in them is not at

liberty to act and come forth; for which very reason the philosophers, who knew this and were willing to assist Nature, did, with most happy success reduce gold and the other metals into their first matter that by this course they might open their pores, which by the supereminent vigour & power of the innate fixed salt were shut up & locked, and so bring the metals to that pass and condition in which they might, with a marvelous increase and to their great benefit, yield seed and propagate. No otherwise then the orange trees in the Mauritia garden at Cacels are all winter long cherished with an external artificial heat, which makes them

put forth and bring their fruits to maturity. He that hath ears to hear let him hear.

IV.

The humour or liquar which serves for putrefaction must be proportionable to that body which is to be putrified.

Commentary.

The humour must be thus proportioned both for quantity and and receptivity. The humour is proportioned for quantity when so much of it is taken in by the body as is sufficient for its subtilisation. It is proportioned for receptivity, or the manner of reception, when

the humour is not suddenly and at once, but gently and by degrees, or by little and little, taken in & drunk up by the body or seed: for a sudden imbibition of the humour cannot so conveniently vivify the seed, but causeth, by its sudden & unequal penetration, that some parts of the body or seed are insufficiently opened or dissolved; hence it happens that Darnel doth sometimes come up instead of corn ——
Wherefore the Philosophers advise the sons of this science to irrigate, or moisten our earth by long delay and a frequent & wearisom attrition.

The heat which promotes this putrefaction must be so mild and temperate that the liquor in which the resolving salt lyeth may remain still in and about the matter, & not be lared or evaporated from it.

Commentary

This must be done for two reasons: 1st Because the body putrifying must receive life in this liquor: 2 because such a gentle heat dissolves the salt in the liquor without violence and dispersith it into the matter after a natural manner that the body may more conveniently putrify:

but if the liquor were agitated by an excessive burning heat the matter in it would be destroyed or spoiled, so that it could neither be animated nor receive such a putrefaction as is convenient for it, and therefore nothing (in this case) could be generated out of the matter. Listen to this Pamphilius! thou that aimest at the universal medicine.

VI.

The body putrifying must not be removed out of that matrix in which the putrefaction was begun until that which is intended be fully perfected.

The Commentary.

Therfore when we would out of our grain of corn get a whole ear we leave it in the earth until the appointed time of harvest, and then we find the ear ripe & carry it home. Seeds (saith Aveen) should not be gathered until the harvest come.

VII.

The more pure the matrix is, the thing generated is by so much the more perfect and sound.

Commentary.

For the pure matrix (saith Leschus) will yeild pure fruit. Now the more

pure any thing is it is so much the more perfect and durable in its kind: on the contrary the more impure it is it is so much the more imperfect and frail. Therfore an impure matrix, because it yeilds impure fruit, must necessarily also produce it weak impermanent and uselss.

Which inconvenience being found in every thing, wise men willing to assist nature, attempted to putrify & heal the impure matrix, wherever they found it. From these attempts sprang a most wise and sure experience, which taught them that all impurities and extraneous natures which hindered the generation or fostering of the birth in the matrix, were either by a natural or close

by an artificial assistance to be removed and taken away. Now, when for the separation of subtile deliquescent impurities, or the removal of any weakness, Nature requires any help, this must be done by a judicious and discerning knowledge: but after separation, when these impurities are once excluded from the matrix and are only an hindrance to generation by their incumbrance & abode in the place, then there is only required a manual operation, as volution or ejection. We find a plain demonstration of this in the art of tillage or husbandry, where the impure salt of the earth is by the sulphureous fat salt of the dung assisted and strengthened: but the

stones and thistles which lie separated from the matrix and hinder its fertility only by their weight and incumbrance are, by mere handy work cast out and rooted up, that the matrix of the corn thus dressed may become and be called a fruitful field. The same method doth philosophers use in their majistry and practice; for they do first purge their field or matrix, then they enrich or strengthen it with the sulphur of Nature: and, lastly, cast in their seed, that it may be vivified and multiplied, and be turned into a most noble and effectual medicine.

VIII.

That matrix is only convenient & adapted to generation which permits an easy entrance to the seed.

Commentary.

This is to say, which receives it with ease and is no hindrance by its hardness or closeness to the entrance of the seed. Here you must knowe that when the matrix, by reason of hardness, is grown callous & impenetrable, it is then opened & rendered porous again by frequent agitation that it may be fitted for the conception of seed. So the husbandmen do plough up first, then mattock and afterwards harrow their green sward

or untilled lands and beat every clot asunder, that by this rarefaction and dissolution, the earth may take and receive easily in the seed, and put it forth again with increase. If thou desirest to come by the secrets of God, and to use them rightly to his glory and the good of thy neighbour, then do thou, in this philosophic tarth set before thine eyes the laborious & patient husbandman, and be sure to imitate him; then will God, without doubt, favour thy righteous attempts, and give that into thy possession which will perfectly satisfy all the longings of thy heart.

IX.

Out of that body which is either corrupted or destroyed by strange or extraneous natures; or whose spermatic vessels are by some violence maimed or cut off no seed can be had.

Commentary.

It will be a very vain & unprofitable attempt for any to hope for issue or healthful seed by a man whose body and radical balsam is depraved or dried up by an excess of aromatic wines or hot waters, or by some contagious disease. Eunuchs, because their genitals are cut off, cannot propagate their own species. Let

the sons of this science know (saith the most ingenious Leschus) that it is a very fruitless work to look for that in dry twigs and lopt branches which can never be found but in the green and living.

X.

That body which is preserved or sustained by one simple kind of nutriment is far more perfect & durable & yeilds more sound & perfect seed than that which is nourished with many & different kinds of nutriment.

The Commentary.

For the nearer any thing is to unity it is so much the more durable; for in unity there is no division or

discord, which is the cause of corruption: and where no corruption is there is a permanent integrity & conservation. Therefore that which is nearest to unity must needs keep better & endure longer than that which is more remote: because there is in the one less discord & more in the other. Now the more durable any thing is the seed it yields is by so much the more perfect and permanent.

☞ The English edition of this work extends only thus far. The five following chapters have never been published in English.

CHAP. XI.

How the Fountain of the Wise Men becomes Lead.

1 Nature useth nothing else for the generating of lead but our fountain, that is our mercurius. ♀ ☿

2 Because she takes the fullo moisture of all the Elements, mixed with the heavenly vivifying spirit of Light, and compounds the same with all sorts heterogenial, terrestrial and sulphureous moistures, and including them in the cavities of the earth, bakes them and digests the matter a long time.

3 When all is well united by purification or putrefaction, then

she continues to bake it without, separating the impure, untill all is become a black glittering and heavy earth, out of which afterwards, with a small fire, lead is melted.

4 But this ore of lead is not the matter of the Stone of the Wise men with which they transmute imperfect metals into gold and silver. Common lead hath no such perfection that out of it should be prepared the White and Red sulphur of the wise men, for in lead they are very raw and imperfect, which imperfection cannot any way be abolished but by the tincture itself.

5 Our Stone is prepared out

of our fountain only, which differs very much from common lead, for our mercury is not common lead but the father thereof.

6 And although our fountain or mercury often is called lead, yet the wise men always understand thereby our fountain out of which alone our elixer is prepared; because our saturn or fountain, when it has dissolved its magnesia or earth out of which it issued, & is again coagulated together by a small fire, becomes a black heavy earth, which compound is then called the lead of the wise men.

7 He that can make the lead unto him the whole art is open,

for in it lies hid the gold & silver of the wise men; that is the white and red sulphur tinging all imperfect metals either into gold or silver

8 Of this lead or Saturn the Poets have written much, telling us that Saturn devours all his children &c. Note this. This sulphur consumes all that is hid in the matter inclosed in its belly, digests and concocts it to its ripeness.

9 But Jupiter, observing this, with a sharp sythe cutts off the stones of his father Saturn and throws them into the sea; because the white sulphur, which in the operation appears after blackness, abolished by his peircing

power, which is here called the sythe, the strong power of the black sulphur called Saturn and throws the same into the sea. That is the black sulphur comes to be dissolved and changed into a sea, out of which the fair Venus is generated which is the green colour.

10 Saturn indeavours to devour Jupiter or the white sulphur, but instead of him he swallows a stone which was laid before him, which he spews up again upon the mount Helicon. There the same was erected as a monument for mortals

11 Also our Saturn indeavours to devour the white colour that appears after blackness, but the

same is changed into a Stone. For though Saturn devours the stone yet by continual concoction it is cast up again.

12 Our thus dissolved matter is coagulated into the stone of the wise men, which is to be dissolved again, and in this manner Saturn always devours a Stone instead of Jupiter, which he spews up upon Helicon, until at length it becomes our blessed Stone which is dedicated to Wisdom.

13 Out of this our Jupiter and Latona are born Apollo & Dianna. This is the last and perfect coction, in which the white and red sulphurs, that is Apollo and

Diana, acquire their plusquam perfection.

14 Hence we see that our Saturn or Lead is the father of all the gods, for from him come all the metals.

CHAP. XII.

How the fountain of the Wise Men becomes Quicksilver.

1 Between our fountain & common quicksilver there is so great a simpathy. Yea such an one that by many they are accounted to be but one thing. But they err, because our fountain is the father of quicksilver and therefor differs much from common quicksilver.

2 Our fountain generates and

makes alive all things. common quicksilver destroys, corrupts and kills all.

3 Our fountain is fiery and hot. common ☿ is moist & cold

4 Our fountain is changed by a small distillation into a spirit a fixed body; but common ☿ is mere spirit and cannot be changed into a watry spirit, but riseth corporeally without alteration.

5 The extracted spirit of our fountain is fiery, sharp, penetrating and subtile, so that it can dissolve and kill all metals; but the common quicksilver cannot be made into such a spirit, neither can it dissolve and kill

metals: it hides them in its belly, but by a small fire it leaves them again unchanged.

6 Our fountain dissolveth, coagulateth and maketh itself, without addition of any thing: none of which can common ☿ do, neither can it be coagulated without the addition of other species

7 Our fountain hath within it a fixed salt white and red. Yea it is all salt and issueth out of a saltish cavity; but the common ☿ is nothing but a running metal, and if we will make salt out of it we must first putrify and kill it.

8 Our fountain is potentially gold and silver, which by coction

may be got out of it, which cannot be got out of common quicksilver.

9. Our fountain becomes by mere coction, without any addition, the Elixer or Tincture of the wise men, but this cannot be expected of common ☿.

10 In our fountain are all metals potentially; because it is the seed out of which the common metals, yea quicksilver itself grows, which cannot be said of common quicksilver.

11 Our fountain produceth in earth all sorts of stones, noble & ignoble, which common ☿ cannot do.

12 Nature mixeth with our

fountain a very subtile and clean body, and includes them in the cavities of the earth, bakes and digests it like other metals until it becomes a dark, red, glittering earth, which is called the mineral or natural cinabar, which is distilled by a small fire into running quicksilver.

13 Yea there are vapours sublimed out of the mercurial minera or ore of cinabar which in cold places run together again and become common ☿.

14 Thus in many places ☿ is found upon the superficies of the earth which have been sublimed out of its hidden minera, & by the coldness of the night and of the

heavenly dew gathered together and made running.

CHAP. XIII.

How our fountain becomes known or manifested to the Wise Men.

1 Our fountain must be prepared out of two saline substances, yet of one root, otherwise it is impossible that it pass or be acknowledged for ours

2 These two saline substances yeild by a small fire a very firey spirit which has innumerable names.

3 When this spirit is drawn off from them they remain as dead earth behind, because they have lost their spirit by distillation.

4 But if we give the dead earth its spirit again it becomes, by a a soft fire, dissolved again and a blood red liquor, which by coction becomes redder and redder, then black, and at last thick and fat.

5 The dead earth, before it is joined again with its spirit has also received very many names from the wise men, as may be seen in their writings

6 When this spirit by due coction is once united with its body they can never be separated again,

7 Because by continued decoction they become fixt and abiding in the fire; & although

they flow in the fire yet they fume not away.

8 Thus our matter hath a two fold name, yet it comes from one root.

9 It is mineral and Nature has given it a mineral form, but left the same imperfect: it flows easily: it is compounded of volatile and fixt, and when they are united they putrify, & then they become perfect

10 In this operation they become all sorts of colours as black, white, red. After redness they change no more.

11 This matter after having received perfect whiteness, perfect redness and fixation, tingeth

all imperfect metals into the best silver and gold.

12 By this time our fountain is made manifest, unto which we must add that the volatile part thereof is of a very sour taste, penetrating nature, and sharp — quality.

CHAP. XIV.

Whether our fountain to come to its perfection stands in need of common gold and silver?

1 Our fountain cannot come to its perfection without gold and silver, but this ☉ and ☽ are not common ☉ and ☽, but something else not strange to our fountain neither against it.

2 Because that ☉ and ☽ which contributes to the perfection of our fountain is found in the midst of our fountain & is the fixt part thereof, of a double nature, white and red, the white is called silver and the red gold.

3 Hence it appears to be very true that our fountain cannot be brought to perfection without silver and gold, for Gold & silver are the fixt and permanent part thereof, which can, shall & must fix the volatile.

4 It is of that of which is sung "By art dissolve the fixt and after let it fly "and fix the volatile that not it rises high."

5 It is the gold which must be dissolved & changed into a spirit by its own spirit.

6 We cannot say so of common gold, for where must we get the spirit of common ☉ and with the same dissolve it and change it into a spirit. This is also to be understood of common silver.

7 Therefore when we speak of gold and silver we always understand those which are in our fountain and are innate in it.

8 The spirit of the heavenly sun, when united with the fat moisture of the elements, by his heat fixes and coagulates, and produces a peculiar salt which appropriates to itself the virtues and qualities of the heavenly light and strives to become like its father. Hence the Wise men

have gold, whereas in truth it is salt and has the nature of salt.

9 Also the silver which is in our fountain is no common silver. It is a hidden salt in it, but in respect of its power and vertue it is called silver.

10 And yet it is but one and not a two fold salt, as if one should be ☉ and the other ☽: No, it is only one salt, called either ☉ or ☽ after a different manner.

11 When our salt has acquired the highest whiteness then we call it ☽, but when it comes to the highest redness then we call it ☉. Our fountain cannot subsist without this ☉ and ☽, and what we say cannot be applied to common ☉ and ☽.

12 And although the Wise men want some common gold in the fermentation of their Stone, that the same may be determinated to transmute imperfect metals into ☉, it does not therefore follow that common ☉ should make perfect our stone.

13 On the contrary our Stone rather makes perfect common ☉ and ☽; because the most perfect ☉ is imperfect and unfruitful without our stone. But when it comes to be united to our Stone it becomes alive and fruitful and can communicate part of its perfection to other metals.

14 Many busy themselves in endeavours to dissolve common

gold and bring it into a true essence but in vain. It is a labour not worth once thinking on.

15 There is another solution which is true and natural, which is performed by itself, because the solvent and that which is to be dissolved in it are both of one substance. Therefore are they radically dissolved.

16 We must look after this solution and not the common, because our solvent, our ☉, and our ☽, although they seem to be together yet are but one thing & are in one substance.

17 This a fool cannot understand: as soon as he hears this he falls into errors, not only in

what concerns the preparation of the matter but also in the administration of the fire, making of the oven, making of the furnace, closing the vessels and the determination of the weight.

18 The powerful virtue and operation of the Light in our matter is our weight. He that does not know and understand this must certainly err.

CHAP. XV.

How much our Fountain wants of its Gold and Silver to come to its perfection.

1 Nature has no weight in the generation of metals, because it has but one only matter wherein it works.

2 But in making our fountain every one is admonished to take care of the weight because our fountain consists of two ~~things~~ matters, one being the male, the other the female, in whose conjunction we must needs trouble ourselves about the weight. In joining this male and female together this our fountain is borne.

3 But every weight will not serve in this work, but only that which has its due determination.

4 Know therefore that equal parts of both these matters are to be taken in the celebration of our first mariage, but in the second mariage in which the volatile is joined with the fixed the weight must be otherwise considered.

5 For the fixed part must be dissolved by the volatile and turned into water: hence there must be more of the volatile than of the fixt in this solution and conjunction.

6 Some take ten parts of the volatile to one part of the fixt, some seven, some but three. It sufficeth that so much of the volatile water be taken as the solution of the fixt part requires.

7 Much water dissolves quickly, but then the coagulation which follows takes the longer; on which the ignorant, not knowing the nature of this work, fall into desperation when they perceive that the work does not coagulate in due time.

8 I have taken much water, but then after dissolution the superfluous is abstracted again, and God has blessed my work richly.

9 There is yet another way to be used in the multiplication to moisten the white and the red work, which is done by our highly rectified fountain; and here you must be very cautious. In the white you must only pour the thickness of a paper upon it, which must be often repeated until the stone is perfectly saturated and it becomes perfect white and Red.

10 In this operation Art does not follow Nature, for Art stands

in need of a certain weight but Nature is her own weight, for she takes as much as is necessary and throws away the rest, reserving it for other uses. Nature has nothing useless or superfluous, for what is not good for this is good for another thing.

If I know for a conclusion that thou neidest take care for nothing but to acquire our fountain (unto which will not only serve this Treatise, but also my other treatise entitled "The Rules of Wisdom and Chemistry" with my third one called "Sanguis Naturæ" which will give you sufficient, yea abundant instructions and expositions) because this fountain

comprehends the whole philosophical work, makes the same and corrects all errors, if perhaps committed. Besides this Fountain is to be highly esteemed, because we want neither fire nor furnace nor vessel; for our fountain is all these if you understand it right.

12 Hast thou obtained this fountain then thou hast whole Nature in thy power. Thou lackest nothing, but hast all things that thou desirest already in thy hand, for which praise Jehovah!

MONS^R DE LA BRIE'S

PROCESS.

for accomplishing

THE TINCTURE.

Extracted from a French work, entitled, "Histoire
des Indes Orientales,
par Monsr Sou. chû de Rennefort — Amiral.
Suivant la copie de Paris.
a Leide 1688." 8vo.

By S. Backstrom M.D.

1797.

In the following pages the parts contained between crotchets [in this manner] are no part of the original text, but remarks introduced by S.r B. by way of explanation. The Doctors comments are however erroneous. There never was nor will there ever be a Tinging medicine elaborated from Sulphur, Nitre, Lime or such subjects. De la Brie's three words, which he rubbed out after the Admiral had read them, were the names of the three principles or ingredients required for the work, viz ☉, our ☽, and the Secret fire.

Introductory matter.

When the French Admiral Tourneford was prisoner in London, at the time when the greatest part of the city had been destroyed by fire in 1666, being upon parole of honour he used frequently to walk in St. James's Park where he met one day a French gentleman of about 70 years of age. This Gentleman observing the dejected countenance of the Admiral asked him in french What might be the reason? They entered into conversation: The Admiral told him his adventures: they became friends, and the french Gentleman in return told him his own history in the following manner.

De la Bries Narrative.

"I am a native of France, of an ancient noble family, named De la Brie. During my youth I was page to Queen Maria de Medicis, and followed her to the Netherlands, from whence I was sent to Florence to the Grand Duke. The Tartane, which I was on board of for my passage, was taken by an Algerine pirate whose commander or basha carried me away with nineteen other slaves and made a present of us to the Grand Vizir Achomat. I was appointed to take care of his horses.

"Achomat having been put to death by the orders of the Sultana, mother of Mahomed IV Emperor of Turkey, I became the property of

the Grand Vizir Coperly. I remained several years with him and was in his confidence when he died. This Vizir was desirous to learn the secret operations of nature, and, contrary to the custom of Turks, was very learned; and had with him an Arabian whom he esteemed as a great Philosopher.

"I obtained the confidence and friendship of this Arabian, who one day, having taken me into a small apartment, said to me "Ismael!" (That was my slave name) "thy liberty is due to thy virtue, — "but thy virtue is the cause why "Coperly refuses to part with thee. "We have something here where — "with we can reward thee for

"detaining thee against thy will.—
"Know that there is nothing in the
"whole empire of the Grand Signor
"equal in value to this thou seest,
"here." I saw nothing in this room
but a table on which stood a small
furnace of balneo earth. He ordered
me to open a door below, in the
under part of it, where I observed
a lamp burning: above it I saw,
through a small glass window, a
phial about the size of an egg,
wherein appeared a matter, neither
water nor earth but both together.
He ordered me to attend this lamp
night and day, and to take care
that it should never go out; and
likewise to mind the colours that
would appear in the phial.

"I observed that the matter became black and very black in forty days, and grey afterwards; and was beginning to whiten when Coperly died.

"Achmet the son of Coperly succeeded his father in his dignity, took possession of the Seraglio & all the property, but being no lover of his fathers science our furnace was destroyed.

"The Arabian Philosopher was a great friend of Kali-Basha, whom he perswaded to buy me. This Basha was not more fond of Philosophy than Achmet. The Arabian Philosopher, who had an extraordinary desire to put his science in practice, after having

resided 2 months at Grand Cayro, took leave of the Bacha, requesting of him to grant me my liberty, which request the Arabian obtained for a small present made to the Basha.

"The Arabian took me with him to Zibith, his native place, where we arrived safe and he proposed to me that I should marry his sister. I had heard that the Turks had set Cologne, and that my family had been ruined: therefore, believing that I was it to make that my country where I could live happy, and enjoying, besides, the friendship of this generous Arabian; and father at the same time with the graces of his sister, I resolved to accept the friendly offer. Religion

was no obstacle as the arabian by the rules of his science maintained that there could be no true religion but that which taught the doctrine of Christ, which we all three profess.

"We were hardly established, when, one day taking a walk out of town, we were surprised and attacked by a small troop of robbers (arabians) who carried my wife off before my eyes, of whom I could never hear afterwards. My brother in law and dearest friend was killed. I was wounded and made a prisoner, and ran the danger of being made body miserable among those banditti, but I met with a providential deliverance. They took me with them to plunder the fare of Bassora:

we met a carravan of Europeans: the robbers attacked them, and were defeated and put to flight. My deliverers granted me my liberty, gave me a present of thirty golden Jacobus's and a passage to europe in an english vessel.

"I arrived in London in the year 1663, with my 30 jacobus's [since that time called guineas, the first having been made out of gold dust from the coast of Guinea] and the process which my brother in law had revealed to me.

"I took it with me to Paris, where I found a number of curious men, but their motive was avarice, and not that real love for the science which must precede the practice of this

worth. I viewed the house formerly my own but now the residence of another. — I remained incognito.

"Continuing my journey through Champaine and Lorraine I arrived at Strasbourgh. I there met with a french gentleman, the Marquis S. D. S. B the most profound, and the modestest man I ever met with. He had truly the mind of a Philosopher, and if I could have had a heart to communicate, I would have accepted his offer to travel with that illustrious person whom— curiosity induced to visit the mines in Germany; although, thanks to heaven, I had no occasion to descend to the center of the Earth to find the first matter.

"I staid ten months at Dresburgh where I was supplied with every necessary through the friendship of a German nobleman. I finished there the first part of the great work, having disposed the principles in secret; and made projection, in presence of the German Baron with one grain of my powder on ten parts of ☿, which were changed into pure ☉.

"I must tell you that, before I brought this my work to perfection, I was perfectly indifferent about its success. I knew the infallibility of my science, but I no longer valued life or riches — a desire of a future more happy state — to be reunited to my mother — took away the relish for worldly professions.

"My German friend, who was ignorant of my secret, wished very much to know it; and, as he pressed me hard to reveal it, I became fearful of the consequences, and dare not proceed to the work of multiplication; and therefore quitted Strasbourgh one day when the Baron had left town to visit his residence in the country.

"I went back to France and passing through the forest of Saverne I was robbed of my jewels and my money. I drew myself now as naked as I was after the Algerine pirates had stripped me. [Note. This was a proper return for his ingratitude in refusing to communicate his knowledge to the generous friend who, as he himself confesses, furnished him with the very means by which he elaborated his tincture.]

"After having resided some time in France I returned to England and went to see my friend who had furnished me with my passage from Arabia to London, and who was immensely rich. He received me into his own house, and before his death charged his children to pay me annually a pension of fifty pounds sterling, which is still paid me punctually. [De la Brie, instead of continuing to live upon charity, ought to have elaborated his stone a second time — that he might have contributed to the necessities of others. The adepts have not all of them been the best of men.] I live a quiet life and have no desire either to prolong my days by my science or to acquire riches; and I dare not procure them for others for fear they should abuse them."

While De la Rose delivered this narrative the Admiral thought himself in a dream and actually walked some steps to try whether he was not asleep. The stranger mentioned to him circumstances and places which were not unknown to him; but this only served to increase his astonishment at what he heard.

The old Philosopher beheld the Admiral's surprise without any emotion, only observing to him that he would communicate truths to him if he would listen to them with attention and without prejudice. It now grew dark: they agreed to see each other on the following day in the same place. They met accordingly. Admiral Pennefort has related the conversation

They then had in the following terms:

Dialogue between De la Brie and Admiral Rennefort in St James's Park.

Philosopher. To console you in your loss and to cure you of that passion you have for riches, I mean to reveal a secret to you which will put you in possession of them: but listen attentively, and begin by learning of what order the subject is whereof you must make use.

Rennefort. Although I feel myself impelled I know not by what power to respect your words like oracles yet I can hardly persuade

myself that you who seem to be neither rich nor powerful should have the means to satisfy that ambition which made me cross the Ocean to explore those countries where I believed the fountain of wealth was to be found.

Philosopher. That is ever the unhappy situation of those who cannot understand the operations of nature; who have never once imagined that all that does exist is centrally but one and the same. [he hints here at the central vivifying universal principle. the Δ of nature or Spiritus Universi] that a leaf of a tree is centrally the same as that precious metal whereof the throne of the

grand Moguls is constructed. We have but to penetrate and we may see perfectly the harmony of all things; and if one could but disengage the most trifling subject from that which clogs it externally a wise man would then produce that which seems the greatest and most wonderful. Therefore your long voyages and avidity for riches are nothing but vanity & wade of time. I shall cause you to find in a subject, of all those that surround you the least esteemed, more than you ever expected to obtain in the Indies.

Rennefort. I ought to ask your pardon, but not conceiving your meaning

I cannot but consider your reasoning as imaginary. To philosophise about the use of a tree appears to me a feeble remedy to satisfy our passions: we want more obvious things to be noticed by the great and opulent.

Philosopher. All the possessions of those great men, and a thousand bushels of diamonds and pearls, do not inclose a better spirit than my shoe buckle, which is only steel; but to obtain this spirit from diamonds and pearls would be more difficult and perhaps impossible. In the same manner men most elevated in rank are most entangled by the exterior

& necessary to the work.

which blinds them! They cannot turn inward to their own center whose virtue is corrupted by such displays of grandeur. They may in one sense be compared to gold, which is so determined by nature that it can neither produce nor be multiplied. [The Philosopher is here mistaken] some The inferior metals are not so — they produce and multiply: giving us to understand, that where riches appear to be there indeed is inwardly true poverty; and that true riches are naturally, and centrally, where humility and poverty appears outwardly!

Pennefort. I avow that your principle of despising riches is an excel-

excellent moral. [Runnefort understood him not in the least.] All things speak in favour of the advantages of an easy life. Our senses fly to such objects as flatter us: nay the strongest fire of our ideas proceeds from the strength of our passions. [Our passions lead us to destruction if ~~not~~ guided by Reason, which Reason must be guided by the divine influence and mercy, called the holy —n.] If you please, favour me with the knowledge of <u>that truth</u> which you kindly promised to reveal to me.

Philosopher. The greatest Truth is that there is but one truth. That from the same fountain all things flow, [from God <u>first</u>, and next <u>from the</u>

Spirit or Soul of the Universe, by means of Agent and Patient, or the Elements, △, ▲, ▽, ▼, and further by means of created form and matter or Sperma, wherein the Universal △ of Nature is always employed towards Generation, destruction, and Regeneration: which Universal Agent is commonly called Nature] how differently they may appear; and that the most profound humility [the ▽] is the center of the greatest riches, as well as of the most perfect tranquility! If you do not meditate attentively on the condition of the ambitious and covetous, you will not comprehend what I say: all is disturbed in them: they are not perfectly in their senses: some with fear

The Sophic ▽ composed of ☿ & ♂ two very humble subjects

chimerical titles, the splendour of which they maintain by means actions. Some wish to possess immense riches, the very enjoying of which makes them miserable. Their mind, ever distant from that simplicity of nature, goes further from the center of life as it dilates itself on external objects. Such is that brilliant and shewy world you esteem; and for the same of which your unguided passion, which has caused you to traverse the ocean with the view of possessing riches, has thrown you into trouble poverty and prison.'

[Note what follows]

But that you may not think — that the Gate of the Secrets of

Philosophy may be easily opened, however simple and common the first and nearest matter, which must be set to work, may be, I must tell you, that the knowledge of it is locked up by the most dangerous obstacle in nature. [The fulmen, as will be explained in its proper place] The most terrible and most dreadful subject in the world [gun-powder] 'hides the best and most salutary.' [⦶, 🜍, Charcoal a fixt vegetable 🜍] — [Every artificial coal is nothing else but a fixt 🜍 or ⚬⚬ concealed in ashes or elementary 🜃: if this 🜍 or ⚬⚬ is expelled in a ⚲ in an open △ the element 🜃, or ashes remains, in which you will find a fixed Alkaline ⊖ as the basis of all Nature. This fixt

M♁♁

This only means that in making the M♁♁ a novice may meet with an accident by the ⦶ employed to purify it being exploded by the 🜍.

The comment between crotchets is nonsense

a Thali has a capability to regenerate and melt its own ashes or Elementary ∀ into glass. So that Charcoal is far from being a first principle as some modern chymists have dreamed.] If you do not open the last barriers of the Earth, of the Sea, and of the Fire, you will only discover its venom and not its virtue. The three principles

[The last barriers of ∀, ▽ and △ are the △: I think this alludes to attraction by exposing your subject to the △ that it may become liquid.] Nonsense

To attain this the Philosopher must make use of the artifices of Jason and Theseus, which artifices are Love and Sympathy, more capable to penetrate the subject perfectly than all the force

and artifice in the world beside."

[I believe that De la Bries process is exactly the same as that described in the Alegory of Jason going to Colchos, to obtain the golden fleece.]

The Philosopher gave him more such reasons to perswade him that no greatness can be compared with humility [🜃]; and that all the gold in the world did not possess or contain so much virtue for the production of ☉ itself, as one single grain of the root [🜍] which produces ☉, and which is but very little valued.

[If you study the works of Glauber, you will find that he says in many places that ♁, and its 🜍, as well as mineral 🜍 in general, is the primum ens auri:

If that be true; and I believe it firmly, that pure ♃, in the mines, is the father of ☉ (and pure ☽ the mother of ☽) then we can easily perceive here, what one of De la Bre's principles, which is valued but very little, is native ♃.]

[Isaac said to his son Jacob, "God grant thee of the due of heaven, and fulness of the earth!" This blessing may be explained by the work of Dew or Rain ▽, and fat ▽. The soul or spirit of Dew or Rain ▽, Snow or Hail ▽, is ☿ truly, animated by the universal △ of Nature; and what is the fat of the ▽ but ♃! What is ♃ but △ specified in a universal ☥? When this universal ☥ is expelled by △ there remains a black fixt tinging ▽, which unites in a most kind manner with ☉ in fusion, while

at the same time ☉ refuses to unite with every volatile or common ☿. Thus Isaac's blessing may be explained in two ways, but which agree centrally.]

Bennefort could not reveal more of this conversation than what has been before related, and he saves the reader the trouble of examining such a mysterious discourse, which the Philosopher's spirit dictated to him, he could not deliver in a more intelligible manner.

He afterwards said to Bennefort, "Let us go, I have served you a dish which you will have some trouble to digest; but I will teach you, if you will do as I shall direct you, the great virtue of the most humble subject. [1st The ☿. 2dly The fatness of

the ∀, or 🜍] They departed, and, being arrived before the portico of St Pauls church, the Philosopher stopped the Admiral, and requested of him to swear, that he would never reveal, to any person living, three words, which he then wrote upon the earth, and which he efaced as soon as he observed that the Admiral had read them.

These words probably were
Or — ☉
Regule - ♏ ♁ ♂
Sublime - ☿ ♌

They parted. The Philosopher returned towards Whitehall, and Rennefor passed on through the ruins of the city to go to his lodgings. Before parting he Lo Brie gave the Admiral a written paper, folded up, which he looked into in the street but being indifferently written he studied at home, and communicates it to the curious as he received it.

Copy of the Manuscript delivered by De la Brie to Rennefort.

Remember that what I have said to you is connected with what is herein written.

most simple – ☉
Most vile – the 🜍 ♁ ♂
Most penetrating, ☿
Most subtil – △

I Dissolve the most simple, and the most vile in that which is most penetrating. Sublime them by the most subtil.

The most simple and most vile will become the most penetrating and the most subtil.

One wick to the lamp at first, till you have gone through putrefaction.

II Purify its crudity by a sweet breeze from the East, [a gentle degree of heat,] and Vivify its putrefaction by a soft breeze from the South [a little more heat.]

It was dead but is come to life

again, in such a manner that the Body is living in one part, while the Spirit lives in the other — both containing Body and Spirit. The one contains the Spirit in the appearance of the Body: the other contains the Body in the Spirit.

In order to produce an immortal generation marry or unite them, in such a manner, that the Body may not be drowned by the Spirit, nor the Spirit be oppressed by the Body.

Make use of a breeze [a heat] proportioned to your ship or vessel [the lamp furnace] which must be built of Oak, and lined with glass. [a spherical bottle.]

Set more sails. In the room of

join the simple and the vile in one body, Rebis before you add the Spirit, or secret fire.

2 wicks to the lamp

one sail which you set at first, set two [increase your heat] when you are fairly at sea and are clear of the land. There is less danger in the open sea than near the shore where there are shoals and rocks.

When you find that you have not above one month more to navigate, in order to cross the line and Zodiac set three sails [give more heat still,] and touch. It is difficult to arrive safe. Make use of twice as much wicks [wick as much heat] as you did at first & you will certainly reach your destined host in safety, if you have never lost your breeze.

3 wicks

If you have lost your breeze, [allowed your work to cool] only for

one hour, you must begin a new voyage, because in this philosophical navigation the same breeze must blow continually night and day, and must gradually increase. If you lose it you can never catch it again, except you set out on a fresh voyage from the same port, in a vessel new in every respect.

If you arrive safe you will find by the virtue of the breeze and of the stars, the whole power of the sun fixed in your matter in the bottom of your vessel — a powder [The R indetermined] which heals all diseases from the two poles to the equator — an earth which contains every thing that is most precious.

But you must join this Earth to determined nature, of that kind which you wish to produce. [The white medicine must be melted with ☽, the red with ☉, for perfecting the mineral kingdom.]

Make use of the powder with prudence: you need as much prudence to make use of it, as art and patience to bring it to perfection.

Give of your earth to those who are in need of it, especially if their hearts be not attached to it. If you make use of it agreeably to the will of God you will live and cause others to live also.

You must multiply your work by the power and virtue of the glorified body [The Medicine] and

with the same spirit* [by the same process] which guided you in the very beginning of your work.

*Secret △.

The above extracts contain every thing that Admiral Rennefort has recorded respecting De la Brie's process. The other parts of his publication only respect his own life and history.

REMARKS

upon

MONS.r DE LA BRIE'S

PROCESS

for accomplishing

THE TINCTURE;

Interspersed with observations on other matters connected with the subject

By S. Bacstrom, M. D.

Transcribed in the
Month of June
1797.

These remarks are more fanciful than solid. They rest all upon the supposition that De la Brie's three words were those here taken. But his own explanation seems more applicable to the three principles employed by Trevisan, by Eirenæus Philalethes & others who worked in the metallic department.

Dr Bacstroms thoughts upon De la Brie's Process.

I am very certain that the three words which De la Brie wrote upon the ground must either have been "Eaw et Terre," or "Soufre et Nitre." From what he says respecting what he saw in Kopurley's house the matter was neither ▽ nor △, but both together. From what he says of the subject being the most terrible and dreadful in nature, and the knowledge of its secrets being prevented by the most dangerous obstacle in nature, he hints at ♆ and ☉ the ingredients of gun-powder. That this is [illegible] do believe: Basilius causes Salpetre

to say (Hamburg Edit. 1694 p. 104) "Alone I can do nothing fundamentally. My counsel is with a merry wife [☿ or Charcoal, here represented as passive as it is overcome and destroyed by the ☉] if I am united with her [in the ▽] & our nuptials are celebrated in Hell, [in the Wind furnace, or in a good charcoal fire] so that we may sweat well, [fulminate and melt] the subtile [△] will throw and or cast off all filth [the corrosive + ds of both ☉ and ☿] from us, so that we shall leave behind us children with riches, [the black fixed tinging ▽ of ☿ united to the fixed alcali of ☉.] and in our dead corpse [the caput mortuum embracing and receiving the black tinging ▽] will be found the best treasure [a ♈]

which we leave or bequeath in our Testament."

Although I call the Acids of ⦶ & ·🜍 corrosives, nevertheless they are nothing else but a specification, or extension, or corporification of the Universal Electrical △ of Nature inclosed in Radical humidity, which constitutes the universal Acid. ⦶ for vegetation, 🜍 for the metalic kingdom, and sea ⊖ for marine productions and sea animals. △, I mean burning △ is another manifestation of of the Universal, cold electrical fire, which being moved produces light & inflamation or combustion, according to the mode and degree of agitation. What is burning △ but agitated light, or agitated cold electrical △, acting on a passive principle - Fuel? By

what means? Radical humidity animated by electric △ in the shape of subtil ⦶! What is that else but animated 🜁. This doctrine is at least 3000 years old & by it all the phenomena of nature may be as fully & satisfactorily explained as by any of the new systems of Hydrogen, Oxygene and other gases. Common △ is a stronger corrosive than the universal acid △ of ⦶. Why? because common burning △ contains less humidity than the smoothing ⌒ of ⦶ does. If you want to have △ without humidity do not agitate nor move it — consider it in its universal state as Light and Electrical cold unmoved △, or Anima Mundi which the Divine influence separated

out of the Chaos agitated it Electrical and there was Light even before the Sun was created. Fire in the state of which we are speaking is without flegma but it wants and must have a passive to act upon, when it specifies itself, which is Radical Humidity.

But to return — What I have said reflecting Basil Valentine's hint of a short violent way of Regeneration is fully applicable to Jason, and to De la Brie by the long way.

If you choose to explain De la Brie's process as comprehended in the words Eau et Terre, taking them literally, neither ▽ nor △ seperately, but both together you will find my opinion

in the comment I have given on Ripley's Works:

If we take ☉ and ♄ to be his meaning then, in my opinion, there are two distinct ways of operating with these ingredients — One in the short violent *via sicca*, in the ☿ only, a work of three days, according to the few hints of Basil Valentine, commented on above: see also Glauber's works, almost at the end, either in his *Proserpina*, or in his *Animal Stone* — Another in *via Humida Pacifica* which is De la Brie's process.

To come at De la Brie's process we must weigh well what we find in Glauber's works, in Starkey's Philosophical principles of Universal Phy-

mystery and in Baron de Welling's
Opus Magico-Cabbalisticum et Theo-
sophicum of ☉, ♆ and ☿. Homburg
1735. 4to [Baron de Welling was a
most profound Philosopher who
knew also our work with the
הָאָדָם. His proofs I shall give
you in its proper place.

Glauber speaks very much of
Jasons work: ☉ and ♆ united are
the Dragon in Ovid "Pervigil ecce
"Draco. squamis crepitantibus
"horrens" &c. "Spitting △ and flames
and blowing smoke out of his nos-
trils," denotes the fervor and fulmen
of ☉ when he meets "his enemy and
not his best friend" ♆ which Basil
Valentine causes ☉ to say of ♆. No
subject in nature contains so

much △ animated by △ as ☉ does: consequently ☉ is truly, inwardly, Anima Mundi, Spiritus Universi, the universal Agent, fixed for a while, till expelled on an elementary basis, or cold passive magnetical principle; which is nothing else but fixed and concentrated Radical Humidity of Nature — for which reason Basilius Valentinus, with great truth, says, that ☉ is outwardly cold but inwardly △.

What else is △/☥ but the same Anima or Spiritus Mundi, or △ proceeding from the central △ of the Earth, inclosed in humidity, which constitutes the Universal Mineral ☥; fixed for a while on a black Elementary, mineral, tin-

ging 🜃, which it has dissolved, neutralised, diluted, and extended into a concrete yellow, red, or grey, — called Native 🜍, which is the food of the red metals ☉, ♀, ♂, and of the solar marcasites, such as ♁, ⚘ &c. According to Glauber and Becher 🜍, either native, or in ♁ is the Primum ens Auri. — Glauber teaches us to fix common 🜍 by the ☊ of ⦶ or by 🜃; and Becher by + or ⚬⚬ of ⦶ — by either of which ways it may be done: but then let it be observed that 🜍 so fixed by means of a corrosive + loses all ingressive power, and becomes a ⚇, or dead 🜃. Glauber indeed confesses this

Let us now examine what

Stahl says p. 161. "Hepar 🜍s is made
" by fusing one part of common 🜍
" with two parts of any fixt Alcali.
" The matter being poured out of
" the ▽, immediately after fusion,
" appears red: if the moist △ comes
" to it, when it cools, or if it be made
" to flow per deliquium, it becomes
" black.

"A remarkable phenomenon
" happens upon the solution of this
" Hepar sulphuris in ▽. The reddish
" colour of the mass turns black,
" and a copious black sediment
" is deposited. This happens even
" when the ⊖ of 🜿 or fixt alcali
" employed was pure, and the 🜍
" the most volatile, or sublimed
" in the form of flowers.

"The same thing happens, when ♃
" is dissolved in a strong alcaline
" lye, and the filtered liquor, now
" of a garnet colour is put in a
" glass and long detained in a
" balneum mariæ; for thus the
" transparent solution deposes the
" same black matter at the
" bottom.

"If the liquor of this solution
" of the hepar ♃° be decanted from
" its black sediment, & digested
" further, it again lets fall the
" same earth. This is proper to be
" observed, lest the phenomenon
" should be attributed to the △, as
" the effect of actual combustion,
" when the Hepar ♃° was made
" first in the ☿.

"But whatever be the cause
"thereof, or although it should
"ever so much proceed from the
"△, the substance itself [the black
sediment] deserves to be carefully
"examined. [So say J.]

"If it is not actually of a me-
"talic nature we have certain rea-
"sons to think it a something-
"which may be further assimi-
"lated thereto.

"Becher appeals to experience, when
"he asserts, (Minera arenaria p. 913,
"916, 917, 929.) that "this ▽ of ♄, or
"♄ reduced to a fixed ▽, makes a
"metalic increase, or, almost, a
"kind of Tincture."

"Becher also declares that this
"black, fixed, tinging ▽ of ♄ melts

and unites with ☉ and ☽. Further,
"that it is found unmixed, or uni-
"versal, in fixed alcaline salts —
"whence I am led (continues Stahl)
"to suspect that our present alcalin
"☿, thus united into a concrete,
"with the ringing ☿ of ♃, wants no-
"thing to its perfection but complete
"metallisation, or the introduc-
"tion of this golden ♃ into Mer-
"cury." [Perhaps such a medicine
would require ♄ viv. before it was
melted with ☉ in the ♈.]

I shall now repeat part of what I
have observed in my own experience.
When I made (at the time I lived in
Mary le bone) the ♃☥ii Auralum, by
means of a strong alcaline lye, made
of ☉, I noticed that during the fil-

filtring of my lye; weakened with ▽, my glass funnels and large Queens ware basons were all gilt by the ☉ial ☿ united and most subtilly dissolved in the fixt Nitrous lye. After I had precipitated my ☿☉ ii auratum out of the weakened lye, by dropping ▽ into it, and after having dryed my ☿, now perfectly disengaged and seperated from the Alkali, I found that it had no ingressive power, and that it would gild neither ☽, nor glass, nor basons; though when united to the fixt alcali it tinged my funnels, basons, and every thing it touches, with all the colours of the rainbow. This circumstance gives a very plain hint of the principle

which 🜍 wants to make it ingressive — it is neither more nor less than the fixt alcali or concentrated radical humidity — the cold magnetical principle — the wife and magnet of the agent or Spiritus mundi corporified in 🜍 as well as in ⦶, in sea ⊖, ⦶ and in all things.

Let us now apply the foregoing facts to De la Brie's process in Via Humida. "He had no occasion to descend into the center of the Earth, [into mines,] to find the first matter." No. Let it be either ⊽ and rain-▽, or 🜍 and ⦶ he could come at them without that trouble.

"He disposed the Principles in secret." (p.) He uses the plural num-

number: he therefore means at least two ingredients.

"I shall cause you to find in a subject of all those that surround you the least esteemed" the true matter. If ☿ what is less esteemed? if Brimstone what is more common?

"The most profound humility is the center of the greatest riches."— the ☿, or the ☥ which is the fatness thereof, according to Isaac's blessing given to Jacob.

"The first and nearest matter is simple and common"— whether ☿, or the fatness thereof, ☥.

From all this it is obvious that he speaks either of ☿ or of ☥: that he does not mean simple ☿, but

♆ the father thereof, and ♆ only as one of his principles appears plainly from what follows:

"The knowledge of the first & nearest matter is locked up by the most dangerous obstacle in nature" the fulminating power of ☉ when united with ♆.

"The most terrible and most dreadful subject in the world, hides the best and most salutary." Gunpowder hides ☉ and ♆, both universal subjects, Universal vegetable and mineral dwellings of Protheus or Spiritus Mundi - △. The union of these two is allegorically set forth by the Behemot, the Leviathan, the Dragon of Daniel, and of Ovid &c; & by the emblems of Jupiter, of Pro-

Protheus, of Isis and Osiris &c. &c. &c.

"If you do not open the last barriers of the earth, of the sea & of fire, you will only discover its venom and not its virtue." The last barriers of 🜃, 🜄, and 🜂 are the 🜁 which contains and is in contact with them all. This I think hints at the exposure of the matter to the action of the 🜁 that it may thereby not only liquify, but, at the same time, acting as a magnet, concentrate in itself the astral vivifying spirit & influence of the 🜁. You must not distil corrosive acids (🜍 🜔 - 🜃) from your subjects as Glauber does. These corrosive + spirits are here called "its Venom."

"The Philosopher must make use

of the artifices of Jason and Theseus, which artifices are Love and Sympathy." The whole ingredients must not be put in the fire at once: the fulmen would not only destroy the vessels but greatly endanger if not kill the Operator. The dragon must be put to sleep by little and little till he be completely at rest; and this must precede the exposure of the subject to the influence of the △, in the doing of which the sympathies and antipathies of nature must be regarded. The matter must not only be exposed to the △ to draw moisture, but be exposed under such aspects of the planets as will promote the attraction of the vivifying principle from

the 🜁. If it will not flow completely *per deliquium* I think it should at least run into a moist ā ā ā, like mortar.

"All the Gold in the world does not possess so much virtue, to produce and multiply ☉ itself, as one single grain of the *root* which produces ☉ & which is valued but very little." The *Root* or ☉ making principle, is a Mineral, Sulphureous and Mercurial Androgenal vapour, corporified in common native 🜍, the mineral food or nourishment of ☉, ♀, ♂, ♄, &c. and therefore always found with ☉, ♀ and ♂ ore in the mines, fixed in the *black tinging*, *sulphureous* 🜃 or basis of which I have before spoken.

🜍 or the Male predominating over ☿ or ○-○.

We come now to the — Process

The Process.

"Dissolve the most simple and the most vile in that which is the most penetrating. Sublime them by the most subtil." I have no doubt of 🜍, (best that which is native,) being the most simple and the most vile subject of De la Brie. By "the most penetrating" cannot be meant the corrosive ⌒ of ⦶ or ▽F; for they take away all ingressive power from 🜍 fixed thereby. The strong corrosive + ⌒ of ⦶ may be kept for years in glass and also in glazed earthen vessels, without injuring them, therefore it cannot be deemed the most penetrating. It has not the power to dissolve — it can only fix 🜍, reducing it to an un-

unprofitable dead ▽, without any ingressive power:— nor has it any other effect on o–o. But on the other hand we have seen the fixed alcali (of ⦶) when united to the 🜍♁ii Auratum promoting the tinging-power of that 🜍 and giving it Ingress, gilding and colouring Glass and earthen ware.

Fixt ⦶, sufficiently concentrated and reduced to a fixed alcaline ⚬o dissolves every sulphur, fat or oil radically: is no corrosive, but a passive cold △, or concentrated, fixt, radical humidity — empty & void, and extremely desirous to be acted upon by any male or sulphureous agent; and is withal so ingressive, and penetrating that its

dissolves glasses, china and earthen ware, crucibles, sand, flints &c – all the calxes of metals – all marcasites – Vitrum and ΔΔ of ♄ – and almost every thing. Therefore I deem this liquid or °° ⊖i fixati (which by the bye is Nature's Universal solvent and Glauber's Alcahest – so called from Alcali est) to be the most penetrating liquor in the whole Universe. [See Glauber's Apology against Farner, in his folio works, where this wonderful Liquor and its more wonderful use is honestly described and revealed. Remember also what Stahl says in the quotation before given from his works.]

"Sublime them by the most subtil." This is easily understood. The

most subtil – may the only subtil agent or instrument is heat or △. Therefore, your ingredients being properly prepared digest in a gentle subtil, natural heat, & no doubt vapours will sublime and descend by turns untill they are fixt. [See again the foregoing quotation from Basil.]

In my opinion there are two processes by either of which you may putrify, regenerate & fix our ☥. It will perhaps appear hereafter which of them De la Brie followed, in order "to produce an immortal generation, marrying or uniting them, in such a manner, as not to drawn the body by the spirit, nor oppress the spirit by the body."

My ideas respecting the two processes by either of which you may putrify, regenerate and fix our ♃.

Make a Hepar Sulphuris with native mineral ♃, either red or yellow & a fine rich tinging quality. Melt some (say ½ lb) well purified crystalised ☉ in a large ☿, or in a clean iron ladle on a moderate charcoal fire: project common flowers of ♃ [this is only to save your native ♃ but if you have plenty of it use it] in small quantities not more than a tea-spoon full each time, upon the ☉ in fusion, and the Dragon will fulminate and discharge part of

his venom, or corrosive acid: the ♆ will burn and be consumed upon the fluid ☉, Let your △ not be too violent, or the ☉ will boil over and cause a dreadful fulmen when it comes in contact with the glowing coals. Continue projecting flowers of ♆ into the ☉, in small quantities, after every detonation, keeping up, all the time, a sufficient heat, that the ☉ may remain fluid. In about half an hour ½ lib. of ☉ may be detonated. The sign of the process being finished is, when on projecting the last tea spoonfull of ♆ on the melting ☉ you find that, instead of causing the ☉ to fulminate, it lays quiet and is burnt

upon the surface of the fluid ☉.

When you observe this cease to project any more common flowers of ♀: increase your △ and cause your fixed alcalised ☉ to melt well, covering it with a ☾ lid, heated before you put it on. Give now a smart heat and let it keep in fusion for 20 minutes or half an hour and it will look of a greenish colour, attracting the vegetable fixt ♀ out of the glowing surrounding charcoal. In the mean time the faeces will burn away, and the subject will purify itself by melting and boiling in the red-hot crucible. When you see that the subject has become greenish, (of a blue-green hue,) and

perfectly clear and fine take the ▽ quickly out of the △, cover it, and set it down to cool.

But if you have time to go on with the following operation do not take it from the △; only lessen your heat, and give no more △ than may just keep your subject in a fluid state, and no more:

You must have at hand some fine native Red or Yellow, beautiful mineral ☥, previously ground to a fine powder in a glass or porphyry mortar — Let it be warmed in a bason set in hot ▽ but take care that it may not take flame nor melt.

Project this gradually, a little

ful at a time, on the fluid alcalised ⊕: stir it in quickly with a red hot stalk of a tobacco pipe: do not stir too long or too much of the 🜍 will stick to the tobacco pipe. Continue projecting your 🜍, one tea-spoon-full after another, dipping the red-hot tobacco pipe into the mixture to incorporate the 🜍 with the fixed alcali of the ⊕. Keep up a sufficient fire that the ⊕ may continue to melt clear.

You will soon obtain a blood-red mass. One part of the fixed ⊕ will take up and dissolve at least one half part of 🜍. The way to attain the exact proportion is by noticing how much the fixed ⊕ will receive and dissolve. As

soon as you have obtained a deep red mass or Flupar (so called from its silver like colour) take the ☾ quickly out of the △ and cover it instantly to stop the sulphur inflaming of the ♁, which must be prevented as much as possible from burning or consuming itself and thereby losing its universal + or mineral ♁.

This business may be done very easily in half an hour. Let the red mass (Flupar ♁ is) stand to cool.

In this subject you have

1st. The Universal Solvent or Alcahest:

2dly The black tinging ☿ or ⊙ matter:

3dly. The Anima Mundi, specified in the Universal mineral + of native 🜍.

The same end may be gained by doing the process in the following manner: Melt 1 part of your native 🜍 in a hot 🜄, with no more heat than is just necessary to cause it to flow without inflaming or consuming it. Having at the same time your alcalised ⦶ 2 parts at hand; flowing thin and clear, as soon as your 🜍 is in fusion pour the ⦶ gently upon it & then stir it quickly with a red hot tobacco-pipe. Cover the 🜄 and let them melt together for a few minutes, untill the 🜍 is radically converted into a red mass or Hepar.

then take it and that instant and keep it covered until it is cold.

Whichever process is followed the burning of the ♆ must be spared as much as possible — that some of the mineral — ☿ of the ♆ may be introduced into the alcalised ☉. You have now the body and the Spirit united in the Hepar, and, due care being taken, in such proportions that "the body "is not drowned by the Spirit, nor "the Spirit of[illegible] by the body."

How further to proceed.

Before it gets cold — while it is yet pretty warm, rub it to powder in a glass mortar previously —

heated, and, being yet warm, put it in your glass globe, which ought to be of such dimensions that 2/3ds at least of it should remain empty. Cork it tight till a proper season presents itself for opening the glass.

The heavenly union of the Superius with the Inferius.

Having chosen a fit time, the atmosphere being serene, & the ☽ increasing in light at night open your glass globe, and lay it on one side; in a bason filled with bran or dry sand, with the

open mouth towards the ☽ that it may receive the universal ☊ from

above. A glass funnel aught to be placed in the mouth of the glass globe. Being so exposed it will attract powerfully, for I believe it is one of the best and strongest magnets for the universal ☍. Let it attract all ☿, with the window open. I do not know whether one nights exposure will be enough, but as soon as you find it has attracted the heavenly ▽ sufficiently, so as to be like well mixed mortar conclude that it is enough; for "the body must not be drowned "by the ☍, nor the ☍ be op- "pressed by the body." — It must neither remain too dry nor be allowed to become too moist.

This celestial union should be performed in perfectly serene dry weather, the ☉ being in ♈ or ♉, or, at the latest, in ♊. Then shut up and lute your glass, digest in a gentle heat, which keep increasing by degrees as the work advances; following the instructions of De la Bria.

It appears to me that the Universal ☽, specified in the mineral + of ♃, introduced into the Universal Solvent, (extremely friendly and congenial to all sulphurs,) although partly lost in making the Elixir, is recovered and restored again by the operation of the heavenly Matrimony, being attracted out of the △ in the shape of ▽ or humidity, animated by the Universal

living, subtil ⦶, such as we receive by inspiring the 🜁 we breath.

The Multiplication.

"You must multiply your work by the power and vertue of the glorified body," i.e. the finished Red Medicine (unfermented with ☉) "and with the same ♎ which guided you in the beginning." That is take your Medicine 1 part, before determination with ☉ in the ♎, and 3 parts of Hepar carefully made as before; grind them together warm, put them in the Globe and attract and digest as before. This I believe to be Jason going to Colchos.

ANOTHER

PROCESS.

for accomplishing

THE TINCTURE.

With the same Subjects that have been treated of in the foregoing remarks

upon

DE LA BRIE'S PROCESS.

&c. &c. &c.

By S. Backstrom M.D.

Copied from the Doctors Manuscripts

1797.

such a labour as is here recommended would be as fruitless (for the Philosophic work) as those recommended in the preceding pages

The first Operation.

I shall begin by communicating to you The Universal Dissolvent or Alcahest. (alcali est.)

Glauber in his Apologia against Farner gives instructions for making this very Alkahest of ⊕ and ♒ ♁ ii ♁ is stellatus.

I have made it in the following way five or six times:

Take crystals of ⊕ and dissolve them in hot ▽: filter the solution while warm: pour it on 3 or 4 glazed ▽en ware large shallow dishes: let it stand all night. Next morning you will find beautiful transparent crystals, pretty pure, covering the whole bottoms of your dishes: pour

the ▽ off, which throw away; for though it still contains some ☉, it also contains common ☿, and is therefore unfit for the present work. Set the dishes on edge exposed to the sun, or before a △. till the chrystals are perfectly dry: then scrape them off and preserve them in a wide-mouthed glass.

These crystals, of the first shooting are pure enough for our purpose.

Weigh with care ½ lib of these crystals and reduce them, alone, to a ♇ in a stone mortar. Have ready some very fiery quick-lime, as fresh from the kiln as possible. (If your ☿ is not very fiery the operation will not succeed. ☿ from the stone is more fiery than chalk ☿.) Weigh exactly ¼ lib of this fiery ☿. powder

it by itself and then mix it with your ☉ in the stone mortar: grind and rub them well together.

Now you must have ready a large roomy ⚱, a round one, with a cover that fits it well. In the cover near the center there must be a hole about as wide as a quill (or ○). Put your mixed powders in this ⚱, which must be at least so large that one third part of it may remain empty after the powder is put in. Put the lid on and lute or daub the joining all over, a fingers thickness, with moist loam or fat clay, mixed with ⊡ and a little Ψ, into a tough sticky substance. Lute all over the lid and joint pretty thick, leaving only the small hole in the lid open;

which you will easily do by putting a peg into it. After the luting is dry fill up the crevices carefully & let it dry and harden thoroughly. You may prepare 3 or 4 ☿s in the same manner while your ☤ is fresh and fiery; for as soon as the ☤ cracks and falls in pieces, it becomes unfit for this work.

Set your ☿ into your wind-furnace, the △ place of which ought to be about 8 inches square: put a piece of flat tile on the grate of the ☿ on the tile: then put lighted charcoal round it, beginning by first covering the grate with △ry coals, and then put over it unlighted charcoal up to the top, or level with the lid of the ☿. By doing

so you heat your work gradually and prevent any hazard.

By the time the coals are all kindled your ☿ will be nearly red hot, but you must not excite or agitate the △ by too great a draught - and much less by the blast of double bellows. The fire must be kept up quietly, slow and regular, that the ⊙ may be fixed gradually by the ♆.

The corrosive + ☊ will blow out of the small hole in the lid, and all round through the luting, although ever so thick and good — But, notwithstanding, a great deal of the same ☊ is detained and fixed by the ♆. It blows and hisses all round into the firey

coals, and displays various beautiful colours.

You must keep the △ up and level with the cover for about two hours, until all the blowing and hissing of the Dragon ceases, and he is made to fall asleep. Do not forget what our Brethren, that Lasan found means to cause the Dragon to fall asleep. (See Glauber.)

When there is no more hissing the Dragon being now quiet, cover your ☿ with dead coals, an hands breadth above the lid, and give a strong △ for two hours more to complete the fixation of the Dragon, but no blast that you may not vitrify your matter and thereby spoil your operation.

After keeping the ☿ in this state for the two hours let the △ die away gradually of itself, and, as soon as you can bear to touch the ☿ with your hands, while it is yet pretty hot, break it carefully with a hammer, and a round cake (the shape of the inside of the ☿ will humble out — outwardly of a most beautiful Spanish-green colour, but inwardly of a pale Lilach or pale purple.

This subject is called the green Dragon. This is the green dragon in my emblematical drawing for the frontispiece of my book.

This is the subject from which the Philosophers produce their △ry Solvent or Alcahest.

To obtain the fivery Solvents

There are two processes, by either of which this may be obtained.

The first method.

Pander the cake while it is yet hot and place the pander in a large wide mouthed glass body, dispersed as much as may be that the pander may not lay all in one place. Incline the glass body and let it attract from

an increasing ☽ and the Stars. The subject will change colours every day: sometimes it will be violet, sometimes green, then blue, scarlet, nay all the colours of the rain bow. It frequently changes colours more

than once in the same day, which I have often seen with much admiration and pleasure. In a short time it begins to flow per deliquium, and, your glass being inclined for the purpose, you must receive the drops into a strong phial or bottle placed under the body. These drops are extremely limpid, clear like rock ▽ when they first begin to flow; but in 3 or 4 weeks time this ▲ry liquor becomes of a ☉ colour and emits a most pleasing smell, very much like that of an honey suckle and sometimes like that of an honey comb.

This is the Alcahest revealed by Glauber, who faithfully describes

its wonderful virtues and qualities.

This fiery ☉ is so powerful that in two or three months it will act upon the glass in which it is kept so as to produce numerous cracks and fissures. It does the same to the glass body in which it is exposed to liquify by attraction of ▽ from the △. It dissolves glass, china, ☿en ware, minerals, marcasites, vitrum ♄, all gums, roots, barks &c — But when it is furnished with a proper subject to act upon it lets the glass alone and acts upon that subject.

In eight days time it deposes a subtil white ∀: then it must be carefully poured off. This must be done every week till it ceases

to deposit any more white ∀ and becomes clear like fine olive ℴℴ, of a ☉ colour. It cannot be filtred. The white ∀ is from the ♆ of the lime.

The second method.

Put your grees cake into a large glazed ∀ pan and pour a gallon of boiling hot ▽ upon it; by little and little only, for it makes a terrible noise: stir it with a clean stick, and you will obtain a lye as green as grass. Stir it up every time it gets settled; and at night before going to bed stir it well for the last time, & then leave it to settle till the morning, when you will find your lixivium clear like water, having lost

cast the green coat of the Dragon.

Filter it several times through a linnen funnel, pouring into the funnel the clear first and the thick afterwards: repeat the filtration till your lye has become as clear as rock ▽

This lye must be evaporated in a ∴ heat: but no glasses can stand its action (it cost me above a dozn strong green glasses while I lived in Marylebon) no ▽ enamelled basons, nor china — it dissolves them all.

I took a small cast iron pot, which I got scoured bright in the inside, (it does no injury,) and in it I evaporated my lye, and succeeded to my mind.

You must evaporate your lye till it becomes a thick, fat, oily, fiery ☿. It has a smell like human excrement. Be very careful, for it is very fiery.

Put this fat ☿ in a glass body to attract and flow per deliquium as directed in the first method; & you will obtain the same alcahest in greater quantity than by the former method, but not quite so fiery. Pour it off from its white ∀ as before directed.

This ☉☉ acquires in three or four weeks time the same sweet smell of honey suckles as that obtained by the first process, notwithstanding the stinking smell of the ☿ in the previous parts of this process.

The use of the Dry Solvent or Alcahest in our Work.

Take some beautiful red or yellow native mineral ♀ (I think the scarlet coloured ♀♄ii auratum, would do the same thing) in subtil ℔, a certain known quantity: imbibe it with the Dry alkahest until you have obtained a moist, mortar like ā ā ā, as mentioned in the remarks on De la Bries process. Lute this ā ā ā in a proper glass and digest, and I have no doubt but you will see the same black tinging ☿ observed by Stahl and Becher, as mentioned in the quotation from Stahl in the preceding remarks.

If Stahl had had faith & patience

enough to have pursued the Experiment he would have seen in time the whole composition become black as well as a part of it. I do not doubt but they will putrify and regenerate together.

The muliplication would then be practicable by imbibing the finished yet unfermented [with ☉ or ☽] or undetermined medicine with the Δ y ☍ and by digesting as before.

By this time you must have perceived that the process with the Hepar Sulphuris, mentioned in the remarks on De la Brie's process, & the one with the Δ y ☍ are centrally the same.

Finis.

SOME

THOUGHTS

on the hint given by

BASIL VALENTINE

OF A

VIA SICCA

REGENERATIONIS

PRINCIPIORUM.

By S. Bacstrom M.D.

1797.

On Basil Valentine's Process.

In my remarks on De la Brie's process I have stated my opinion that Basilius's subjects were ☉ and ♃. I will now more fully communicate to you my ideas, such as I would wish to put to the test of experiment, at the first seasonable opportunity, if God spare your life and mine, concerning his said Via Sicca Rege-nerationis Principiorum.

He causes ☉ to say "♃ is my greatest enemy and yet my best friend. My courtship is with a merry wife." ♃, here represented as passive, because its + is overcome and destroyed by the ☉. "if I am united to her" in the ♌ "and

our nuptials are celebrated in hell," in the wind furnace, "so that we may sweat well" fulminate and melt, "the subtil" the △ - the most subtil of De la Brie "will coast out all filth" the corrosive + of ☉ and ♄, the venom of the "Dragon" "from us, so that we shall leave behind us children" the black tinging ♈ of native ♄ or ♄♁ in auvalum united to the ingressive radical humidity or alkalised fixed ☉ "with riches, and in our dead corpse," the radical humidity of ☉ embracing and holding the black tinging earth and giving it ingress, "a treasure" a tinging power, in my opinion the very same as that obtained by De la Brie's and de Wellings processes "will we leave" which we bequeath in our last will or Testament."

I have never yet met with any lover of our science who could explain the words which I have paraphrased above, much less any one that could go a step or two further.

It is well known that common Hepar ♃ dissolves ☉ in the crucible by melting, in such a subtil manner that the ☉, after the whole has been made into a lixivium passes, every atom through the densest filtre.

Now I reason that if a volatil crude hepar dissolves ☉ thus subtilly, a fixe ingressive hepar will open it centrally and radically, which is all that is necessary to make it seminal and diffusive. No more is done by Dr. la Brie.

or by Baron de Welling, whose process I shall give you bye & bye.

What I have already said will I think be found sufficient to enable one of your genius to follow out and even to work the process to the end. I propose what follows:

The dry way with ☉ and ♆
[The Dragon.]

Fulminate and alcalise the first crystals or pure ☉ with flores ♆° proceeding exactly as I have directed in my remarks on De la Brie page 25.

As soon as you find that the ♆ burns away upon the melted ☉, so that the melted ☉ fulminates

no longer, cease projecting any more common flows ♆.

Now have at hand some good red or yellow native ♆ pulverised and warmed sufficiently, and project it, one teaspoonful after another, waiting each time for the total conflagration of the ♆ before you throw in a fresh quantity.

Keep your △ sufficiently brisk that the fixed ☉ may be kept in constant fusion.

♆ My intention is here to burn the native ♆ upon the fluid fixed ☉ to get clear of the mineral + of the ♆ by the flame in vain, to obtain the black fixed tenging ♅, and to introduce at each projection of new ♆, and at every con-

conflagration thereof, a small portion of that fixed tinging principle into the concentrated, ingressive Radical humidity of the ☉.

In this manner, projecting, I would continue until my melting fluid mass became black, taking care to stir it sometimes with a stalk of a tobacco pipe but not to stir it too much.

As soon as the mass has become quite black, or saturated with the first black tinging ☿, so that it will hardly flow any longer, cease burning any more nature ☿ upon it.

I do not know that this process has ever been tried, but I think the subject would now, without

doubt be a fixed hepar sulphuris; but it is not ripe, much less regenerated.

Therefore to come at the treasure which will be found in its dead corpse, I mean to try the two following meathods

The first.

Cover the ▽ with a well heated lid and raise the △ gently and gradually, in order to try whether the mass will become first white and lay contemning the △, afterwards yellow and red or of a deep orange colour.

The △ should not be so fierce as to cause a nitrification of the matter. No blast should be used.

If the mass passes through the

colours, white, yellow and red. I think we shall possess a fixed and regenerated sulphur.*

*Probably the subject employed by Moses to destroy the Golden calf.

The Second.

Take the black mass out of the ☿, let it stand to cool, and then lute a lid on the ☿, in the same manner as I have directed you in making the green dragon ℞. When the luting is perfectly dry and all the crevices well closed, with a small hole left open in the lid to allow the rarified ☿ to escape, place the ☿ in the wind furnace, let the fire be lighted gradually & increased by degrees till the ☿ head be sufficient to make the matter fuse through the colours which may be examined from

time to time by putting a red hot wire through the hole in the cover.

When the deep orange or a red colour is obtained, let the △ go out of itself.

If by this process we obtain a red tinging ☿, now united to the indestructible concentrated radical humidity, or fountain of all nature, we must try whether it is fusible and ingressive or not.

If it is I would take 3 parts of it to 1 part of pure ☉ & melt them in a ☿, and it would then certainly be a genuine tincture.

But if it is not fusible, and consequently not ingressive, I would melt it with Glauber's Vitrum silicis per ☉ alcalisatum.

described somewhere in his Philosophical Furnaces. Of Vitrum silicis alcalisatum he says that it purifies and gives ingress immediately on the first fusion.

If our mass is fusible, it will prove ingressive and will then unite with ☉, open it radically and make it seminal & diffusive.

Copy of an Anonymous Letter to
Mr. Ford on the Lapis
Philosophorum.

Sir

Being informed that you are a deserving brother in the study of Alchemy, and as such only I address you; and having reason to suppose that you have not attained to perfection, in order to make your studies easy to yourself, and trusting it will be for the benefit of others also deserving, I send you this information. Alchemy appears to me as a study in so single a point of view that it strikes with astonishment that any person acquainted with

Mathematical philosophy should not instantly discover it; for in the study of Mathematics, before you can give a solution or answer to any question proposed you must bring your numbers to the same denomination.

In Alchemy 'tis the same; you must first make a butter of ♁ from the ✱y regulus in the usual way; then make a a luna cornea, or butter of ☽, and digest them both with an equal weight of mercury sublimate.

This will give you a tinging power as to silver and enable you to prosecute your studies

further, with comfort to your self and assistance to your friends.

Being unknown the only request I have to make is secrecy in the business, and perhaps at some future period I may not only give you a further friendly hint but inform you of a study as much superior to Alchemy as is possible for the human mind to conceive.

Still then and for ever wishing you health, peace and happiness I remain

Philadelphia

Memorandum respecting the preparation of the Sophic ☿ from ♏♁♁ and ☿♎.

Mr Ford takes equal parts of the ♏♁♁ and ☿♎ and distils over a butter in the usual manner. A part of the ♏ remains behind with the revived ☿; to this he adds a fresh portion of ☿♎ and distils again.

Having thus obtained what butter the subject will yeild, he pours back the butter upon its own ☉ and distils again; and thus he repeats till nothing is left but a little white ⊽.

He remarked that on one occasion, being anxious to obtain all the revived ☿ he could, after he

had separated what he could from the ☉ he put the latter into a ☽ and distilled. To his surprize little or no ☿ came over; but a portion of it seemed to have been fixed and he obtained a yellowish white metal which was not acted upon by ☿.

PROCESS

for

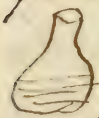
THE LAPIS

With ☉ and ☉.

Process of ☉

which is the prima Materia of the Philosophers, of this ☉ that has been well purified in Rain Water or Dew and Christallized, take 16 Ounces, grind it Small and mix some of the Earth out of which it was liciviated, and calcined, with it and put it in a Vessel of Glass, imbibe it with Dew or rain Water and set it in the Sun, when Dry, imbibe again and repeat it the Same several times, for 4 Weeks that the universal Spirit of the Air may insinuate itself the better into

Verte

into the Same, then make round
pellets of the Same and fill such a

~~Glass half full~~ Vessell that's
burnt of good Materials half
full, put it in a furnace with a
large Receiver in which there has
been first put 2 Measures of Distilled
Due on rain Water. luti et well
and distill With the 4 degrees of
fire a Spirit and Volatile Salts
on the Volatile Snake or Flaugn
continue the Same with fresh in=
gredients till you have forced all
the Volatile Spirit ♎ of such Salt
Now You must also make the

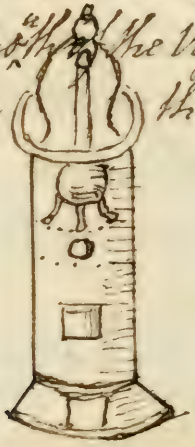
Spirit Volatill, or ~~fliegend~~ flüchtig
put the Same in a Glass lembeck –

as this and put a head with a long
beak to it and put the same in a –
Balneo Mar: and carefully draw over al
the phlegma. then when cold take it from
thence, and place it in einen Capelle
mit Sand angefüllet i:e: a Sand heat,
and distil or draw over the Spirit, but
as he still wants his Wings, you must
repeat the distillation 7 times per se.
the seventh time give him his Volatil
Salt that they may both come over
together; at the last give strong fire –
when the Wings of the Snake oder Schlange

will rise in white flowers, take them
and Sublime or Let them rise once more
till they are quite clean & transparent
and take great care of them ——
then take the Caput Mort.: or what
remained in the Vessel from which you
distilled the Spirit, pound it Small &
pour distilled dew, or rain Water on
it and extract a Salt from it, the same
purifie and filter so oft till perfectly
clean and transparent as a Diamond
then you have the Snake without Wings
but take great care that you lose nothing
in the Work that the pondus or Weight
of Nature may remain compleat ——
take that fixt Salt grind it Small and

put it in a long Glass Vessell ⚲ and
pour the Spirit and your Volatil
Salt upon it, lute it very well that
nothing may evaporate or fly from it
place it in a gentle Warmth, then the
fixed will be dissolved by the Volatil & opened
and the Volatil snake will devour the fixt one
and from both will proceed a fiery creeping Drake
here you have the Quintessence & the Blessing
which the Lord laid in the Earth which is the
Dew of heaven, and of the fatness of the
Earth / Gen. XXVII. 28. 29. / the Life of all things
that are created. this Liquor is Sweeter
than Sugar. Now to know how to use
this blessed Liquor
℞ take half an Ounce of purified Gold.

by Antimony / beat into Leaf Gold
put it into Such a Glass and pour
2 Ounces of this Valuable Liquor upon
it. put it into a gentle heat, and the
Gold will dissolve gently into a high coll. yellow
Liquor, and greyish earth will Settle
at the bottom. then Seperate the clear
Solution in a glass Vessel that 3 parts
of the Same may remain empty.
Seal the Glass Hermetice, that is, melt the
top part on the Vessel close together
and place it in this Secret Furnace



give it gentle degrees of fire for
40 days & nights. till it is all gone
into the putrefaction & become black
which the Antients called the Crows
head. then put it in Ashes & give
stronger fire, as hot as the Sun shine
in the highest Meridian. when the
Wonders of Nature will appear with
all her Colours like a Peacocks tail.
then encrease your fire, so that it
be not red hot, then appears after
40 days the Whiteness, the Moon shine
and Diana comes forward in her snow
white glittering Vest. then give it the
4th degree of heat for 40 & 9 longer

here. You must bury your Vessels
in Ashes, when it has stood for
40 or 50 days in this degree, the red
Lion will appear, will draw him-
self together like a Sarpent & &
will seperate itself like the Yolk in
an Egg. This now is the true Quint
essence. a little of which thrown on the
Lead pervades it & turns it into ☉.
for it is pure Tincture. to dissolve a
little ☉ with this Heavenly Liquor is a
powerfull Medicin for all diseases of the
Body by taking but a very few drops only,
it makes a Man Wise, as it encreases
the Strength of the Body

and delivers him out of distress as well.

But it is necessary to know that this Universal Liquor before it is mixed with the Gold must be made metallick and fit to Operate, by two Ways. first, with Mercury Vivum purificato Which by the Liquor is turned into a ▽ Water, for it was nothing but as a Saltish Water; and this is the true Key, when he is opened, some feces do settle, then the Liquor must be seperated, then We go on as the Author teacheth, the other Method farr exceeds this here; take of the Mineram Saturnin which is an entire

entire Volatil seed of ☉ & ☽, beat it small, after having been well cleansed of the mine, pour the Liquor upon it, then this blessed Minera will all dissolve it self in such pour off the clear Solution & some fresh upon it, when the whole is dissolved pour the whole clear Solution in a Glass put it in a cool place, it will give most Wonderfull Christals, when that is done this wonderfull Salt may by different or Several ways brought into a TR. or Tincture

1.

There is another Method to obtain this Secret, Viz:t take the purified Salt ⊖ before you ~~before you~~ draw or distil a Spirit from it, dry the same very well and put it in a distilling Glass place the same with the ⊖ Salt in (Balneo Vapor:) or Steem heat, or in horse dung, but it must be a continual Steeming Warmth keep it there so long till the Salt ⊖ be converted into an oo:ly Oily Liquor and Seperated from all impurity; decant the clear from all the feces, in a clean glass, put the same into

a

Balneo Mariæ, and carefully di-
still over the Phlegma. but that
will be but very little till it is coa-
gulated again: then put the Glass
into fresh horse Dung to putrifie
and dissolve, then coagulate it
again and repeat the same till
your ☉ salt is fix and flows in the
△ fire like Wax without diminution
When it is in this State then keep
it very carefully: Take fine Gold ☉
refined thro Antimony, dissolve it
in Aqua fortis, when all dissolved
distill it all over dry of a Glass Retort
then pour ▽ Water upon it and dissolve

Dissolve it again, and distil the Water
from it again, repeat the same
several times, at the last give always strong
fire, when ℥ F. aqua forte will mostly
go over with it. Dissolve it once more
and put some of the Mercury in the
Solution, the same will attract the
☉ Gold to it self, distil the ℥ F. Water from
it again to a powder, set the same in
a Sealed Glass in the fire, when the Mer-
cury will fly from it, and leave the ☉
behind like a loose Earth quite open
and porous, edulcorate or Wash this
earth in distilled Rain Water several
times, then dry it, and take thereof
¼ Ounce, of the above Liquor or Lapide
Alcahest

Albachest or Mercurium Philoso=
phorum 2 Ounces. rub it well to=
gether in a glass Mortar, put it
into a Glass Vial called in German
Phiole, Secure it well that nothing
may fall into it, place the Vessel in
a Sand heat and give it the forth de=
gree or Strong fire. till it melts and
flows together into a red Stone or
powder. with this you may Won=
ders, for it will transmute a com=
mon Metalle into ☉. when You
pour some of the above Univer=
sal Mercury which you have prepard

of the Volatil and the fixed shake
upon Bismoth
Magnesia alias Lumbum
Nigrum, a heavy Mineral or Re
it opens or unlocks the same into
a green. for it contains the Life of
all Metals and Minerals, and this
Spiritus Mundi of all things may
be used in ea alteratione Virtutis Elixi
ris ad prolongandam Vitam for
it maintains & supports all things
this is the true green Vitriol with
which one may do Wonders
But that You may be enables
to eat and maintain Yourselves

while this great Work is in hand I will teach you a Small Work that you may do at same time and in all places. Take H·✱. ~~ru~~ rusty Iron / suppose Crocus Martis / (und nun flüchtiges Gold Erz oder Sand) <u>which is</u> and a Volatil gold Ore or Sand, grind & mix it together, put it in a strong stony or earthen Vessel. Sublime it what is Sublimed mix again with the rest, and add a little fresh H:✱. to it, Sublime it again and repeat it the 3: time when you will receive a Goldish Sublimate which you

must use thus. Melt 16 Ounces of the clean (purified) Metal ♀ in a Strong earthen Vessel (a Crucible) let it be in fusion in a Strong fire ~~for an hour~~ then mix 2 Ounces of this s.d Sublimate ~~m~~ixed with fat and put it into the Melting ♀, let flow or be in fusion for an hour and you will find (by pouring it out) that you will have to live, while you at work about the grand Secret

I must teach you one usefull thing more when you have a right fat Earth, and extract the same with

Dew or ∇ Grandy, [i.e. distilled Rain Water] by evaporating the same its ~~will~~ can Shoot into a Salt by reason of its fatness & fat Viscous Salt, when you observe this, let it evaporate to a thick Syrop like, this Syrop or Gelly is more valuable than the Christal for therewith you may go to work, ~~nor~~ namely that you mix so much of its [ausgelaugten und ausgeglühten] lixi=viated and calcined Earth with it, and distil over the Spirit, by wch= means you will receive as much agai=

of this Volatile or (Spirit) the fix'd Salt remains behind, which may be ausgelaugt (lixiviated, and proceed in the Work the same as before instructed.

THOUGHTS ON

MYNSICHT'S

LETTER

TO

HARTMAN.

Translated from the Latin.

Hadriani a Mynsicht Professor and physician at the City and University of Rostock, and possessor of the L. P., His Epitle to his Friend Doctor Hartman.

/: translated from the Original Latin by S. B. :/

Dear Doctor!

In the Evening, some time ago, a certain philosophical saying of Sendivogius occurred to my mind. the Wind has carried it in its Belly.

hear therefore my honored Friend! and learn wherein?

Take that Universal Centre which for certain the Ocean gives Thee by a Northern Messenger, and thou wilt have the Mercurial Key.

Now open the Door of Sol, walk in, and Thou wilt see a Red Man, holding in his Right hand a Triangle with a Cross /: △ +, 🜍 :/ but in his Left hand the Eye of the World with a small Line through it. /: ⊖ :/ stand still and believe me, that these are the principles of my Secret Golden Fleece, which, when placed in the Sphere of Secrets, they Cause the Sun to eclipse, and by passing through Various Colours, such as black, white and Red and various Degrees, they generate the Celestial Eternal Morning-Dawn, but it is not permitted to all men to go to Corinth, although I do not doubt of Thy Good Success and Felicity.

Hadrianus a Mynsicht.

Manu-propria.

/: my present Thoughts on this Subject, which occurred to me lately, after having prayd to God, being alone in the House; which Thoughts I wrote down immediately, as I conceived them of Great Moment.
I believe this process of H. a Mynsicht to be generally the same as that of Monsieur De la Brie and that of Jason going to Colchos, although Chrysogonus de Puris explains Jason's allegory by the Butyrum ♁ but let that be as it may, in respect to De la Brie I am certain. :/

/: My Thoughts are these:

" the Wind has carried it in its Belly.
proves the necessity of the Liquefaction of the Subject, by means of the Celestial Marriage, i.e. the union of the Superius with the Inferius.

" that Universal Centre which the Ocean gives Thee,
/: is Sea ☉. there is more Sea than Land, there is more of Sea ☉, than all other Salts together, therefore our philosopher calls it justly a Universal Centre
Mynsicht received it by a Northern Messenger
1/ The Baltic bears North from Rostock
2/ He might have chosen to collect his Sea ▽ when the Wind blew North.
3/ the North-wind may allude to the Spring Season when the Sun /: apparently :/ reascends towards the northern Signs, ♈, ♉, ♊ &c. the best Time for the Celestial Marriage. :/
" and Thou wilt have the Mercurial Key.
Sea ☉ is generated by the Moon, and Lunar humidity ☽ by the Sun, by Light, Heat and △.

Sea ☾ contains the first principles of ☿, nay the uni-
versal Lunar ☿ itself, as ☉ contains the first prin
ciples of Sulphur. Becher has demonstrated this, and
all the ancient philosophers say the same.
☿ nature is dilated in Oxygen, and that in the uni-
☿ versal ☿, when ☉ is distilled. ∴ the Red Fumes ∴
☿ Nature lies concealed 1°. in the Marine ☿, 2°. in a
subtil ☿ contained in Sea ☾, as Becher has proved.
☉ is the generating and destroying principle.
☾ is the preserving or balsamic principle, for which
reason Nature generates infinitely more Sea ☾ than ☉;
☉ and ☾ in this Figure ⊕ are the Origin of all
other Salts, nay of all Things.

Open the Door of Sol, walk in.

you may add common pure ☉, but there is no necessity
for it; De la Brie has not used common ☉.

Thou wilt see a Red Man,
This Red Man is the Centrally opened ☿, or a Red
Hepar ☿. Becher says Salt and Sulphur Vitriolate
is the Beginning of Art and Nature for the generation of
Metals.
The Red man holds in ☿ his right hand a Triangle
and a Cross ∴ i. e. ☿ ∴ pointedly indicating a Red
i.e. a will opened Hepar ☿.
in the left hand the Eye of the world ∴ ☉ ∴ with
a small Line through it ∴ forms Sea ☾ ∴
the left hand is but an assistant to the right,
therefore pointedly indicates the Medium, whereby you
are to open the ☿ centrally, so as to become Red.
This Medium must be Sea ☾, as containing the
universal

universal Mercurial Key.

the Sphere of Secrets /: is the ~~gigas~~ Digesting Glass. :/

they /: i.e. the principles :/ cause the Sun to eclipse.
/: i.e. if you work with fine ☉ in due proportion, the ☉ will putrefy with the principles and with them be regenerated into Sulphur Naturae album et Rubrum to be multiplied, and fermented with ☽ or ☉.
the proportion ought to be 9 parts of the principles to 1 part of fine ☉; but De la Brie has not done so, and I believe the Solar ferment in the beginning not necessary.

the celestial Eternal morning Dawn /: i.e. Sulphur naturae album et Rubrum; or the white and Red universal Tinture or L. P.
as yet unspecificated in the ♈, although you should have added the Solar ferment, in the Beginning.

/: now I shall confirm this by De la Brie, and One Truth will confirm the other.
where there is Harmony there is Truth. :/

1° De la Brie says he had no Occasion to descend to the Centre of the Earth to find the first Matter.
2/ I shall cause you to find in a Subject, of all those which surround you, the least esteemed, more than you ever expected to find in the Indies.
3/ the most profound Humility is the Centre of the greatest riches.
4/ how simple and common the first and nearest matter

matter be,

the most terrible and most dreadful Subject in the World hides the best and most Salutary.

Gunpowder is composed or contains ☉ and 🜍, one mineral and the other a vegetable 🜍 :/ i.e. Charcoal :/

you must open the last Barriers of the 🜃, of the Sea and of 🜁 &c. i.e. you must attract and Liquify by the 🜁.

by Love and Sympathy, the Subject must be penetrated :/ i.e. by the celestial Marriage, the Subject your Hepar must be liquified, because in Liquido not in Sicco can it be putrified, and if it is not putrified, ~~you~~ how can Nature regenerate and fix it? :/

all the ☉ in the world does not possess or contain so much virtue to produce and multiply ☉ itself, as one single grain of the Root which produces ☉, /: 🜍, sulphureous vapour in the Mines :/ and which is valued but very little.

/: 🜍 and 🜍 of ♁ is primum Ens Auri, says Becher and Glauber. 🜍 is immature ☉ says Modestin Fachs, and oo is immature ☽ :/

/: the 3 Words which De la Brie wrote with his finger on the Ground, when arrived near Old S.t pauls, and which effaced as soon as Admiral Rennefort had read them were either „ Sulphur and Nitre, or Sulphur and Salt. I'll prove to you presently, that the works can be done both ways.

The manuscript of the Philosopher.

dissolve

1/ dissolve the most simple and the most vile.
in that which is most penetrating.
/: the most simple and the most vile is beyond any doubt 🜍. it is most simple, being a Coagulated specificated universal Mineral + Vapour, the first principle of the Red metals, ♂, ♀, ☉, and of all those Red marcasits, which are related to the astrum Solis, such as Or, ♁, Hæmatites, Cadmia, Zinck, auripigmentum, platina &c.
it is vile enough; as it is in the hands of beggars in all Countries in Europe, to make Matches therewith and is sold in Germany for 1 penny a ℔.:/
/: that which is most penetrating is beyond dispute a Liquor Nitri fixati or Glaubers alcahest, because that Liquor dissolved my earthen and China vessels, and softened a long necked glass of mine, containing about ½ a ℔ of it to that degree, that I, once laying hold of it by the neck, drew out the neck as soft as pap, and found that the whole glass was become soft, like melted wax.
another most penetrating subject is Sea ▽, as it penetrates the whole Earth every where, deposes its ⊖, and by bursting forth again, urged by the Electric Central Heat, furnishes the Sources of all the Rivulets and Rivers found all round the globe; the Circulation of the Ocean through the Earth is analogous to the Circulation of the Blood in the microcosm, and this is sound philosophy.

Therefore take Notice!

You may either according to De la Brie dissolve fine Natur 🜍 in the c°o or yellow Liquor Nitri fixati, by simmering over a sand heat, until your Liquor and 🜍 is become as Red as Blood, like a Coagulum of Blood, and when thus centrally opened, then evaporate gently all the humidity, and you have prepared a Hepar Sulphuris of ⊖ and 🜍 per Viam humidam, which could not have been done per Viam Siccam in the ▽; you have without danger united the 2 first and grand principles, 🜍 and ⊖, the Dragon at Colchos, which must be laid asleep, in order to obtain the Golden Fleece, watched by that Dragon.

Or dissolve by gently simmering your Natur 🜍 in fine ∓ in Sea ▽ in a glazed earthen vessel, until the Solution is become as Red as Blood, and evaporate gently until you have a dry Hepar 🜍, per Viam ~~siccam~~ humidam, which cannot possibly be done per viam Siccam in the ▽, as the 🜍 burns all away in the melted ⊖, nor is the 🜍 at all opened. This is Adrianus a Mynsicht his Red man. Admire their Subtility!!

If you follow De la Brie, there is some danger of the fulmen of the Dragon, but evaporating very gently, until your Hepar is dry, there is none, and you are perfectly safe.

If you follow Mynsicht, there is no fulmen possible.

Now whether you follow De la Brie or Mynsicht, your Hepar must be finely powdered, and must be magnetized during the Spring Season, until the

whole

whole is liquified, and the Dragon is laid a Sleep, i.e. no fulmen can take place.

filter this quickly and digest, it will infaillibly putrify, because you have attracted the principium putrefaciens, the fermenting and putrifying aerial incorporified ☉ dilated in the universal aerial ☥ the first Cause of every fermentation and Destruction Separation and Regeneration.

now you may, from the very beginning add a ☉ar ferment, i.e. 1 part of fine ☉, in Leaves, or in a fine Calx of ☉, and 9 parts of your filtred Liquor and digest, but De la Brie has regenerated and fixed his Hepar without ☉, and the work must be shorter. Mynsicht on the Contrary seems to have added fine ☉, on account of what he hints at the Solar Eclypse. :/

/: for the Rest concerning the Digestion I advise to follow De la Brie from Step to Step.

It must be multiplied with the Liquified, filtred and preserved Liquor of your Hepar, with the Same Spirit that guided you in the very beginning Says Mons.r De la Brie. :/

/: This Hepar you did not conceive before, nor I neither, and as it came to me, on the Spot, after praying fervently to God, I set a high value upon it, and neither doubt the Truth nor the possibility of it.

Dr. Mynsicht has dissolved his 🜍 in Sea ▽, Simmered

it

simmerd it on a small Δ, until he obtained the Red man, and then evaporated gently to a dry Hepar; this Hepar he magnetized, attracted and liquified, added a 1/10 part of the Solar ferment, digested and putrefied &c.

Now compare this with what Stahl says, in speaking of the common Hepar Sulphuris and a fixt black tinging ∇, which falls down, and you will be convinced that I am right.

I look upon this to be one of the simplest works possible in Nature, and therefore one of the most valuable, ~~[illegible]~~

S: Baestrom

Beginning of March 1805.

Mynsicht might haven chosen to collect his Sea-V, whilst the Wind blew from the North, which is by no means injudicious, altho' not absolutely necessary the invisible magnetic Fluid flows continually from the North-pole of the Earth, and reflows continually into the South-pole; the North wind must greatly facilitate this Efflux and Influx, or Egress and Ingress of the magnetic Fluid, which is a Child of, or near Relation to the Universal Electric Fluid this is an Expiration through the North pole and Inspiration through the South-pole, of the Universal

Agent,

Agent, and this In- and Expiration of the Earth,
is analogous to the Inspiration and Expiration
of Man, of Animals and Vegitables and perhaps
of Minerals also, of that Same Universal agent
or principle of Life, which animates A, and renders
it vital, and is the first and only Cause of
all Electrical and Galvanic Experiments, of Every
action in Medicine and Food, of Life and Death,
and this comes by the Northern Messenger.

Finis

Anonymous Letter sent to
Mr Baestrom
1788.

Recd by Dr B in the end
of the year 1788
Rec. from Dr B. March 31st 179[illegible]
3.20 P.M.

M.r Baestrom No.o 2

Paradise Row

Marylebone

Laus Deo

Butter of Antimony is the Philosophers Mercury
it is the Body changed into a Spirit
a Chemical Death and Resurrection only wanted — to
obtain which put the Butter to some very fine ℞
Regulus in Powder and then unite Body and
Soul together by digesting to Putrefaction which will soon
be done if you dont stop your Glass but if you
stop your Glass it will never digest or putrify
but remain in the same State for ever
digested to Whiteness is the White Stone to be
fermented with Silver — to redness is the
Red White Stone to be fermented with Gold
The Butter alone may be made to Putrify —
quickly if you put it in a Body with a
Blind Head but if you wip up or stop your
Glass it will never work but remain the same for ever because
the universal Principle which performs the whole by Secret
incubation can Recover to the Artist cannot positively enter

2/3